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**A STUDY ON**  
**GUNMASOOLAI**

**(DISSERTATION SUBJECT)**



*For*  
*the partial fulfillment of the requirements*  
*to the Degree of*

**DOCTOR OF MEDICINE (SIDDHA)**

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# CHAPTER 1

## INTRODUCTION

Siddha System of Medicine also known as Tamil Maruthuvam, Sinthamani vaithiyam, Naattu vaithiyam in Tamil nadu, is the oldest among the Indian Medical Systems such as Ayurveda and Unani.

Siddha System of Medicine is an integrated part of Indian System, which is very potent and unique system when compared with other traditional systems in existence. Siddha Medicine is contributing much to the health care of human beings

Siddha System propounded by the Siddhars is a vast and unique system which defines health as a Perfect state of Physical, Psychological, Social and Spiritual well being of an individual. The system not only deals with medicine, but with spirituality, righteous way of living, rejuvenation and its main aim is attainment of perfection.

No doubt, the Siddha System of Medicine is one among the foremost of all other medical systems of the world. The other systems are concerned with treatment and preventive aspects only. But Siddha Medicine is the only system which bestows immortality.

The period of origin of this system is also substantiated by the extensive references about the medical practice that are available in ancient Tamil literature. The ancient Tamil grammar work Tholkappiyam, various other works of Sangam literature and the Tamil Vedham, Thirukkural not only mention, but also give a better picture about this system. According to Thiru T.V.Sambasivam Pillai, who compiled the

monumental work of Siddha (Tamil-English) Medical Dictionary, dates the origin of the Siddha System back to B.C.10,000 - B.C.4,000.

The Siddhars were the greatest spiritual scientists on those days; they were the seekers of truth. “SIDDHU” means “knowledge or wisdom” and “SIDDHI” means “attainment of perfection”. One who had attained perfection in life is called Siddhars. They had thoroughly studied human body, all kinds of plants, minerals, metals and other poisonous drugs and their physical and chemical properties. They are divine persons, follower of Siva cult, they are experts on Alchemy, Yoga and the science of Elixir and also in the field of literature, philosophy, astrology etc. They held that the body is the only instrument with which one could attain success in spiritual evolution and thereby get rid of diseases, decay and death.

## 1.1 SUGARANA NILLAI IN SIDDHA MEDICINE

All the existing things in this world and universe around it are made up by the five basic elements, namely Aagayam (Space), Kaal (Air), Thee (Fire), Neer (Water), and Mann (Earth) are called the Fundamental Boothams (Elements).

These elements constituting the human body and other worldly substances are explained as Panchcheekaranam (Mutual Intra Inclusion). Anyone of these elements cannot act independently by themselves. They can act only in co-ordination of the other four elements. The living creatures and the non-living things are made up of these five elements.

### **உலகம் பஞ்ச பூதம்**

“நிலம் நீர்தீவளி விசம்போடைந்தும்

கலந்தமயக் கமுலகம் இது”

### **தேக பஞ்ச பூதம்**

“தலங்காட்டி இந்தச் சடமான ஐம்பூதம்

நிலங்காட்டி நீர் காட்டி நின்றிடுந் தீ காட்டி

வலங்காட்டி வாயுவால் வளர்ந்தே இருந்தது

குலங்காட்டி வானில் குடியாய் இருந்ததே.

- பதினெண் சித்தர் நாடி சாஸ்திரம்

As per the above lines the Universe and the human body are made of five elements

### ***1.1.1 THE 96 BASIC PRINCIPLES (96 Thathuvam)***

Siddhars described 96 principles as the constituents of Human being. They include Physical, Physiological, Psychological and Intellectual components of a person. They are nothing but the manifestations of the five basic Elements.

#### **Bootham - 5 (*Elements*)**

- Aakaayam – Space
- Vaayu – Air
- Thee – Fire
- Neer – Water
- Mannu – Earth

#### **Pori - 5 (*Sense organs*)**

- Kadhu (Ear) – It is a component of Aagayam bootham
- Thoal (Skin) – It is a component of Vaayu bootham
- Kan (Eye) – It is a component of Thee bootham
- Naakku (Tongue) – It is a component of Neer bootham
- Mookku (Nose) – It is a component of Mann bootham

#### **Pulan - 5 (*Functions of sense organs*)**

- Kaetal – Hearing, It is a component of Aagayam bootham
- Thoduthal – Touch, It is a component of Vaayu bootham
- Paarthal – Vision, It is a component of Thee bootham
- Suvaithal – Taste, It is a component of Neer bootham
- Nugarthal – Smell, It is a component of Mann bootham

**Kanmenthiriyam - 5 (*Motor organs*)**

- Vaai (Mouth) – The speech occur in relation with Space element
- Kaal (Leg) – The walking take place in relation with Air element
- Kai (Hands) – Giving and taking are carried out with the Fire element.
- Eruvaai (Rectum) – The excreta is removed in association with water element
- Karuvaai (Sex Organs) – The sexual acts are carried out in association with the earth element

**Karanam - 4 (*Intellectual faculties*)**

- Manam – Thinking of a thing
- Bhuddhi – Deep thinking or analyzing of the same think
- Agankaaram – Achievement faculty
- Siddham – The deciding faculty to finishing it.

**Arivu - 1 (*Wisdom of self realization*)****Naadi - 10 (*Channels of life force responsible for the dynamics of Pranan*)**

- Idakalai – Starts from the right big toe and ends at the left nostril.
- Pinkalai – Starts from the left big toe and ends at the right nostril.
- Suzhumunai – Starts from moolaathaaram and extends upto centre of head.
- Siguvai – Located at the root of tongue it helps in swallowing the foods.
- Purudan – Located in right eye.
- Kanthari – Located in left eye.
- Atthi – Located in right ear.
- Allampudai – Located in left ear.
- Sanguni – Located in genital organ.



- Gugu – Located in anorectal region.

**Vayu - 10** (*Vital nerve force which is responsible for all kinds of movements*)

- Uyir kaal (Piranan)

This is responsible for the respiration of the tissues and digestion of the food taken in.

- Keel nokku kaal (abanan)

It lies below the umbilicus. It is responsible for the downward expulsions of stools and urine.

- Paravu kaal.(viyanan)

This is responsible for the motor and sensory function of the entire body and the distribution of nutrient to the various tissues

- Mael nokku kaal (Uthanan)

It originates from utharakini. It is responsible for digestion, absorption, distribution of food

- Samaanan (nadu kaal)

This is responsible for the physical activities of the Vali, i.e. Piranan, abanan, viyanan.and uthanan etc. More over it is responsible for the nutrient and water balance of the body.

- Naagan

It is responsible for the movement of the eye.

- Koorman

It is responsible for the opening and closing of the eyes and vision. Responsible for yawning.

- Kirukaran

It is responsible for the moisture of the tongue and nose.

Responsible for cough and sneezing and induce hunger.

- Devathathan

This aggravates the emotional disturbances like anger, lust, frustration etc. An emotional disturbance influences to a great extent the physiological activities to be responsible for the emotional upsets.

- Dhanancheyan

Expelled from the scalp three days after the death.

### **Asayam - 5 (*Visceral Cavities*)**

- Amarvasayam – Stomach (digestive organ). It lodges the ingested food.
- Pakirvasayam – Small Intestine. The digestion of food separation and absorption of saaram from the digested food are done by this asayam.
- Malavasayam – Large Intestine, especially rectum. Responsible for the expulsion of undigested food parts and flatus.
- Chalavasayam – Urinary Bladder, kidney.  
Responsible for the formation and excretion of urine.
- Suckilavasayam – Genital organs. Place for the formation and growth of the sperm and ovum

### **Kosam - 5 (*Five States of the Human Body or Sheath*)**

- Annamaya Kosam – Physical Sheath (Gastro intestinal system)
- Pranamaya Kosam – Respiratory Sheath (Respiratory system)

- Manomaya Kosam - Mental Sheath (Cardio vascular system)
- Vignanamaya Kosam - Intellectual Sheath (Nervous system)
- Ananthamaya Kosam - Blissful Sheath (Reproductive system)

### **Aatharam - 6 (*Stations of Soul*)**

- Moolatharam

Situated at the base of spinal column between genital organ and anal orifice. Letter “ॐ” is inscribed

- Swathitanam

Located 2 finger above the Muladharam, (i.e) between genital and navel region. Letter “८” is inscribed. Earth element attributed to this region.

- Manipooragam

Located 8 finger above the Swathitanam, (i.e) at the naval center. Letter “८” is inscribed. Element is water.

- Anakatham

Located 10 finger above Manipooragam, (i.e) location of heart. Letter “५” is inscribed. Element is Fire.

- Visuthi

Located 10 fingers above the Anakatham (i.e) located in throat. Letter “७” is inscribed. Element is Air.

- Aakinai

Located between two eye brows. Element is Space. Letter “५” is inscribed.

**Mandalam - 3 (*Regions*)**

- Thee Mandalam(Agni Mandalam)

Fire Region, found 2 fingers width above the  
Moolathaaram

- Gnayiru Mandalam(Soorya Mandalam)

Solar Region, located with 4fingers width  
above the umbilicus.

- Thingal Mandalam(Chandra Mandalam)

Lunar Region, located at the center of two  
eye brows

**Malam - 3 (*Three Impurities of the Soul*)**

- Aanavam

This act makes clarity of thought, knowing power of the soul,  
yielding to the egocentric consciousness like 'I' and 'Mine'  
considering everything is to his own.

- Kanmam

Goes in collusion with the other two responsible for incurring  
Paavam (the Sin) and Punniyam (virtuous deed).

- Mayai

Climbing ownership of the property of some one else and  
inviting troubles.

**Thodam - 3 (*Three Humours*)**

- Vali (Vatham) - It is creative force. Formed by Vaayu and Aakaya bootham
- Azhal (Pitham) - It is protective force. Formed by Thee bootham

- Iyyam (Kapham) - It is destructive force. Formed by Mann and Neer bootham

### **Eadanai - 3 (*Physical Bindings*)**

- Porul Patru - Material Bindings
- Puthalvar Patru - Offspring Bindings
- Ulaga Patru - Worldly Bindings

### **Gunam - 3 (*Three Cosmic qualities*)**

- Sathuvam (*Characters of Renunciation or Ascetic Virtues*)

The grace, control of sense, wisdom, penance, generosity, excellence, silence, truthfulness are the 8 traits

- Raso (*Characters of Ruler*)

Enthusiasm, wisdom, valour, virtue, offering gift, art of learning, listening are the 8 traits

- Thamo (*Immoral Characters*)

Immortality, lust, killing laziness, violation of justice, gluttonousness, false hood, forgetfulness, fraud.

### **Vinai - 2 (*Acts*)**

- Nalvinai - Good Acts
- Theevinai - Bad Acts

### **Ragam - 8 (*The Eight Passions*)**

- Kamam - Desire
- Kurotham - Hatred
- Ulobam - Stingy
- Moham - Lust (Intense or Sexual desire)

- Matham - Pride (The feeling of respect towards yourself)
- Marcharyam - Internal Conflict
- Idumbai - Mockery
- Ahankaram - Ego

### **Avathai - 5 (*Five States of Consciousness*)**

- Ninaivu - Wakefulness with the 14 karuvikaranathigal (5 pulan, 5 kanmaenthiriyam and 4 karanam) and feels the good and sad things.
- Kanavu - Dreams. In these 10 karvikaranathigal (5 pulan, 5 kanmaenthiriyam) except karanam present in the neck.
- Urakkam - Sleep. The state in which hearing and seeing can't explained to others. The respiration present in the heart.
- Perurakkam - Repose (Tranquil or Peaceful State). The seevaanma stands in the naabi, producing the respiration.
- Uyirpadakkam - Insensibility to Surroundings. The seevaanma goes to moolathaaram and produce insensibility.

### ***1.1.2 THE UYIR THATHUKKAL***

The physiological units of the Human body are Vali (Vatham), Azhal (Pitham) and Iyyam (Kapham). They are also formed by the combination of the five elements. Accordingly Vali formed by the combination of Vali (Air) and Aagayam (Space). This is the Creative force. Azhal formed by Thee (Fire). This is the Force of Preservation. Iyyam formed by Mann (Earth) and Neer (Water). This is the Destructive Force. These three humours are in the ratio 4:2:1 in equilibrium or Normal condition, they are called as the Life Forces.

“பொங்கிய தைந்துக்குள் பொல்லாதது இம் மூன்றுதான்

தங்கிய வாயு சமத்தன் மகாவாதம்

பங்கிய வன்னியால் பகுந்தது பித்தமே

பகுந்த சலத்தில் பரிசிக்கும் நல்லையும்

வகுந்த இம்மூன்றால் வளர்ந்தது நோயெல்லாம்

அகுந்தது தானறிந்து அளவிட்ட யோகிகள்

மகிழ்ந்தே யிதில் நின்ற மயக்கம் அறிவாறே”.

- பதினெண் சித்தர் நாடி சாஸ்திரம்

### The formation of Uyir Thathukkal

*மூவகை நாடியும் உயிர் தாதுவும்*

“தாது முறையெ தனிஇடை வாதமாம்

போதுறு பின்கலை புகன்றது பித்தமாம்

மாது சுழிமுனை வழங்கிடும் ஐயமாம்

ஓது முறை பார்த்து உணர்ந்தவர் சித்தரே”.

- பதினெண் சித்தர் நாடி சாஸ்திரம்

*மூவகை வாயுவும் உயிர் தாதுவும்*

“உணர்ந்த அபானன் உறும் அந்த வாதத்தில்

புணர்ந்த பிராணன் புகும் அந்தப் பித்தத்தில்

அணைந்த சமானன் அடங்கும் கபத்தொடு

இணைந்திவை மூன்றுக்கு எடுத்தகுறி ஒன்றே”.

- பதினெண் சித்தர் நாடி சாஸ்திரம்

The vali naadi is formed by the Abanan and Idagalai. The Azhal nadi is formed by Piranan and Pinkalai . The Iyya naadi is formed by Samanan and Suzhumunai

## 1. Vali (Vatham)

Vali is soft, fine and the temperature (coolness and hotness) could be felt by touch.

### ♣ *The sites of vatha*

According to vaithya sathakam, vali dwells in the following places:

“நெளிந்திட்ட வாதமபானத்தைப் பற்றி  
நிறைந்திடையைச் சேர்ந்துந்திக் கீழே நின்று  
குளிந்திட்ட மூடமதூ டெழுந்து காமக்  
கோடியிடையைப் பற்றியெழுங் குணத்தைப் பாரே  
குணமான வெலும்பைமேற் றொக்கை நாடி  
நிணமான பொருத்திடமும் ரோமக் காலும்  
நிறைவாகி மாங்கிசமெல் லாம்பரந்து”

- வைத்திய சதகம்

Umbilicus, rectum, Faecal matters, Abdomen, anus, bones, hip joint  
navel plexus, joints, hair follicle and muscles.

“அறிந்திடும் வாத மடங்கு மலத்தினில்”

- திருமூலர்

“நாமென்ற வாதத்துக் கிருப்பிடமே கேளாய்

நாபிக்குக் கீழென்று நவில லாகும்”

- யூகி முனிவர்

According to Saint Thirumoolar and Yuki muni, the places of vatham  
are the anus and below the naval region.

### ♣ *Properties of vali:*

“ஓழுங்குடனே தாதேழ் முச்சோங்கி இயங்க

எழுச்சிபெற எப்பணியுமாற்ற எழுந்திரிய



வேகம் புலன்களுக்கு மேவச் சுறுசுறுப்பு

வாகளிக்கும் மாந்தர்க்கு வாயு”

- சித்த மருத்துவாங்க சுருக்கம்

♣ *The following are the natural properties of vatham*

1. To stimulate the respiration
2. To activate the body, mind and the intellect.
3. To expel the fourteen different types of natural reflexes.
4. To activate the seven physical constituents in functional co-ordination.
5. To strengthen the five sense organs.

In the above process vatham plays a vital role to assist the body functions.

## 2. Azhal (Pitham)

The nature of Azhal is atomic. It is sharp and hot. The ghee becomes watery, salt crystalies and jaggery melts because of heat. The heat of Azhal is responsible for many actions and their reactions.

♣ *The seat of Azhal*

According to vaithiya sathagam, the pingalai, urinary bladder, stomach, stomach and heart are the places where Azhal sustains. In addition to the above places, the umbilicus, epigastric region, stomach, sweat, saliva, blood, essence of food, eyes and skin are also the places where Azhal sustains. Yugi muni says that the Azhal sustains in urine and the places below the neck.

♣ *The character of Azhal*

Azhal is responsible for the digestion, vision, maintenance, of the

body temperature, hunger, thirst, taste etc. its other functions include thought, knowledge, strength and softness.

♣ ***The functions of Azhal***

1. Maintenance of body temperature
2. Produces reddish or yellowish colour of the body.
3. Produce heat energy on digestion of food.
4. Produces sweating
5. Induces giddiness.
6. Produces blood and the excess blood is let out.
7. Gives yellowish colouration to the skin, eyes, faeces and urine
8. Produce anger, heat, burning sensation, inaction and determination.
9. Gives bitter or sour taste.

♣ ***The types of Azhal***

**1. Aakkanal - Anala pitham or Pasaka pitham -The fire of digestion.**

It lies between the stomach and the intestine and causes digestion and dries up the moist ingested substance.

**2. Vanna eri – Ranjaga pitham - Blood promoting fire**

The fire lies in the stomach and gives red colour to the chyme and produces blood. It improves blood.

**3. Aatralanki – Saathaga pitham – The fire of energy.**

It gives energy to do the work.

**4. Ulloli thee – Prasaka pitham – The fire of brightness.**

It gives colour, complexion and brightness to the skin.

### 5. Nokku Azhal – Aloshaga pitham – The fire of vision.

It lies in the eyes and causes the faculty of vision. It helps to visualize things.

## 3. Iyyam (Kapam):

### ♣ *The nature of Iyyam*

Greasy, cool, dull, viscous, soft and compact are the nature of Iyyam.

### ♣ *Seats of Iyyam*

Head, tongue, eyes, nose, throat, thorax, bone, bone marrow, joints, blood, fat, sperm and colon are the seats of Iyyam. It also lies in the stomach, spleen, the pancreas, chyle and lymph.

### ♣ *The natural quality of Iyyam*

Stability, greasiness, formation of joints, the ability to withstand hunger, thirst, sorrow and distress are the qualities. It also helps to withstand sufferings.

### ♣ *Functions of Iyyam*

Greasiness, strength, roughness, knowledge, cool, growth, heaviness of bone, restriction of joint movements, pallor, indigestion, deep sleep and to have a sweet taste in tongue are the function of Iyyam. The skin, eyes, faeces and urine are white in colour due to the influence of Iyyam.

### ♣ *Five types of Iyyam:*

#### 1. Ali iyyam - Avalambagam

Heart is the seat of Avalambagam. It controls all other types of Iyyam

**2. Neerpi iyyam - Kilethagam:**

Its location is stomach. It gives moisture and softness to the ingested food.

**3. Suvai kaan iyyam -Pothagam:**

Its location is tongue. It is responsible for the sense of taste.

**4. Niraivu iyyam - Tharpagam**

It gives coolness to the vision.

**5. Ondri iyyam - Santhigam**

It gives lubrication to the bones particularly in the joints.

***1.1.3 THE UDAL THATHUKKAL***

Udal Thathukkal is the basic physical constituents of the body. They are also constituted by the Five Elements.

**Seven physical constituents of the body:**

- 1. Saaram** This gives mental and physical perseverance.
- 2. Cheeneer** Imparts colour to the body and nourishes the body
- 3. Oon** It gives shape to the body according to the physical activity and covers the bones.
- 4. Kozhuppu** It lubricates the joints and other parts of the body to function smoothly.
- 5. Enbu** Supports the frame and responsible for the postures and movements of the body.
- 6. Moolai** It occupies the medulla of the bones and gives strength and softness to them.
- 7. Sukkilam** It is responsible for reproduction.

These are the seven basic constituents that form the Physical Body. The Bones are predominantly formed by the Earth component, but other elements are also present in it. All the three humuors Vali, Azhal and Iyyam present in this 7 constituents. The intake food converted to udal thaadus in which the intake food is converted to saaram in the first day, and then it converted to chenneer in the second day, oon, kozhuppu, enbu, moolai and sukkilam respectively in the following days. So in the seventh day only the intake food goes to the sukkilam.

### ***1.1.4 UDAL THEE (Four kinds of body fire)***

There are four kinds of body fire. They are Samaakkini, Vishamaakkini, Deeshaakkini and Manthaakkini.

#### **1. Samaakkini**

The digestive fire is called as Samaakkini. This is constituted by Samana Vayu, Anala Pitham and kilethaga Kapham. If they are in normal proportion then it is called as Samakkini. It is responsible for the normal digestion of the food.

#### **2. Vishamaakkini**

Due to deranged and displaced Samana Vayu, it takes a longer time for digestion of normal food. It is responsible for the indigestion due to slow digestion.

#### **3. Deeshaakkini**

The samana vayu rounds up the Azhal, which leads to increased Anala Pitham, so food is digested faster.

#### **4. Manthaakkini**

The samana vayu rounds up the Iyyam, which leads to increased kilethaga Kapham. There fore food is poorly digested for a very

longer period and leads to abdominal pain, distention heaviness of the body etc.

### 1.1.5 THINAI

♣ *There are five thinai (the land)*

- |    |          |   |                   |
|----|----------|---|-------------------|
| 1. | Kurinchi | - | Mountain          |
| 2. | Mullai   | - | Forest            |
| 3. | Marudham | - | Agricultural land |
| 4. | Neidhal  | - | The coastal area  |
| 5. | Paalai   | - | Desert            |

♣ *Features of the five regions*

#### 1. Kurinchi

“குறிஞ்சி வரநிலத்திற்கு கொற்றமுண்டி ரத்தம்  
உறிஞ்சி வருசுரமு முண்டாம் - அறிஞருரைக்அனை  
கையமே தங்குதரர் தாமைவல்லை யுங்கதிக்குமட்  
ஐயமே தங்கும் அறி.”

- பதார்த்த குண சிந்தாமணி

Fever causing anemia, any abnormal enlargement in the abdominal organ (vaitul aamai katti). Also leads to Iyya disease

#### 2. Mullai

“முல்லை நிலத்தயமே மூரிநிரை மேவினுமவ்  
வெல்லை நிலைத்தபித்த மெங்குறுங்காண் - வல்லை யெனின்  
வாதமொழி யாததனுள் மன்னு மவைவழிநோய்ப்  
பேதமொழி யாதறையப் பின்பு”.

- பதார்த்த குண சிந்தாமணி

This mullai land leads to the Azhal disease, vallai disease  
and Vali disease

### 3. Marudham

“மருதநிலம் நன்னீர் வளமொன்றைக் கொண்டே

பொருதனில் மாதியநோய் போக்கும் - கருதநிலத்

தாறிரதஞ் சூழ அருந்துவரென் றாற்பிணியெல்

லேறிரதஞ் சூழ்புவிக்கு மில்”.

- பதார்த்த குண சிந்தாமணி

All the Vali, Azhal and Iyyam disease will be cured in this land.

### 4. Neidhal

“நெய்தனில் மேலுப்பை நீங்கா துறினுமது

வெய்தனில் மேதங்கு வீடாகும் - நெய்தல்

மருங்குடலை மிக்காக்கும் வல்லுறுப்பைவீக்கும்

கருங்குடலைக் கீழிறக்குங் காண்.”

- பதார்த்த குண சிந்தாமணி

This place induces Vali diseases and affects liver and intestines.

### 5. Paalai

“பாலை நிலம்போற் படரைப் பிறப்பிக்க

மேலநில மியாது விரித்தற்கு? — வேலைநில

முப்பிணிக்கும் இல்லம் முறையே யவற்றகலாம்.

எப்பிணிக்கு மில்லம். தெண்.”

பதார்த்த குண சிந்தாமணி

This land produces all the three Vali, Azhal and Iyyam disease

### ***1.1.6 KAALAM***

Ancient Tamilians had divisions over the year into different seasons know as Perumpozhudhu and likewise in the day, it is known as Sirupozhudhu

#### **Perumpozhudhu:**

The year is divided into six seasons. They are,

1. Kaarkalam
2. Koothir
3. Munpani
4. Pin pani
5. Ilavenil
6. Mudhuvenil

#### **Sirupozhudhu**

The day has been divided into six yamams of four hours each. They are maalai (evening), Idaiyammam (Midnight), Vaikarai (Dawn), Kaalai (Morning), Nannpakal (Noon), Erpaddu (Afternoon). The each Perumpozhudhu and sirupozhudhu are associated with the three humours naturally.

### ***1.1.7 SIDDHA ANATOMY***

As per the literature Pathinen Siddhar nadi sasthiram the Siddha anatomy were found.

“அங்குலந்தொண்ணூற்றறமவரவர்கையால் மெய்தா  
மிங்கதிர்குறைவதாகுமிறைச்சிநூற்றிருபத்தைந்து  
பங்குகள் பலமாமென் பாற்பார்வை சேரிரண்டுகண்ணுங்  
கங்குல் போலழகுமா தேகழஞ்சிரண்டாகுங்கண்டாய்



கண்ணுறுநாசி மூன்றுகழஞ்சுகாரங்கள்நாக்கு  
 நண்ணுகன்னஞ்சேரநாற்கழஞ்சாகுமெய்யில்  
 நண்ணியவெலும் பெலாநாற்றொருபத்துபலமாமென்பா  
 ரெண்ணுமீறலான தென்பலமெண்ணலாமே,  
 என்னுமுப்பலமேமுளையினிச் சிறுகுடலினீள  
**முன்னுமுப்பத்திரண்டு முழமெனச்சொல்லலாகும்**  
 பன்னுமுந்தாமரைக்காய்பலமைந்து மெண்ணலாகும்  
 பன்னுநாற்கழஞ்சுபத்துவைப்புரம்பார்வைகண்டாய்,  
 பாய்ந்தெழுசயமுன்னாழிபத்துமூவுழக்குச் சோரி  
 ஆய்ந்தனநாழியூறுமறிவினோடுயிராம்நாடி  
 ஏய்ந்ததோடுரெழு பத்திராயிரமவை யெலும்பைப் பின்னித்  
 ஏய்ந்தனைவியாதியாகத்திறமுடனியங்குந்தானே”

- பரிபூரண நாடி

The Height of once individual is 96 finger to his own finger.the total mucle weight is 125 palam, Each Eye - 2 Kalanchi weight, Nose - 3 Kalanchi Edai, Tongue - 4 Kalanchi edai, total bones weight - 120 palm, Liver - 8 palm, **the total gastro intestinal tract length is 32 Muzham**, Moolai is 8 palm. Blood - 30 uzhakku and 72000 Nadikal.

### ***1.1.8.THE ASTROLOGY***

#### ***Macrocosm and microcosm***

Man is said to be microcosm, and the world is macrocosm; because what exist in the world exist in man. Man is an integral part of universal nature. The forces in the microcosm (man) are identical with the forces of the macrocosm (world).The natural forces acting in and through the various organs of the body are intimately related to the

similar or corresponding forces acting in and through the organism of the world. This closely follows the Siddhars doctrine

“அண்டத்தி லுள்ளதே பிண்டம்  
பிண்டத்தி லுள்ளதே அண்டம்  
அண்டமும் பிண்டமு மொன்றே  
அறிந்து தான் பார்க்கும் போது”

- சட்டமுனி ஞானம்

### **Astral influences:**

All the influences that come from the sun, planets and stars act on human bodies.

Moon exercises a very bad influence over the disease in general, especially during the period of new moon. Examples are paralysis, brain affections, dropsy, and stimulation of sexual passions. Mars causes women's suffering from want of blood and nervous strength. A conjugation of the moon with other planets such as Venus, mars, etc may make her influence still more injurious.

The 8<sup>th</sup> place from the laghanam deals about ones age, chronic disease, death etc.

“சூரணாம் காலமிருத்தியோடு எட்டாம்

துறைலக்கினாதியும் கூடிடல்

பாரமாம் கல்லாகினும் இடியேனும்

பட்டு இறந்திடுவான் மற்றின்னம்

சேரவே அட்டமாதி நீசத்தில்

செறிந்து பன்னிரண்டு ஆறு எட்டில்

வீரமாம் கருங்கோள் நோக்கவே குன்ம

வியாதியாட் வியமடைந்திடுவன்”

- சோதிட அலங்காரம்

In the organisms of man, these forces may act in an abnormal manner and cause disease. Similarly in the great organism of the cosmos they may act abnormally likewise and bring about disease on earth and its atmospheric condition like earthquake, storms etc. The mar invisibly influences human's blood constituents. The Venus makes love between two persons of the opposite sex.

The following are the instance in which every sign of the zodiac has towards some particular parts of the body.

***1. According to T.V.S Dictionary.***

1. Aries	- To the neck
2. Taurus	- Neck and shoulder
3. Gemini	- Arms and hands
4. Cancer	- Chest and adjacent parts.
<b>5. Leo</b>	<b>- The heart and stomach</b>
<b>6. Virgo</b>	<b>- The intestine, base of stomach and umbilicus</b>
7. Libra	- Kidney
8. Scorpio	- Genitals
9. Sagittarius	- Lips
10. Capricorns	- Knees
11. Aquarius	- Legs
12. Pisces	- Feet

***2. According to literature Thiruvalluvar periya sunthara sekaram.***

1. Mesam	- Head
----------	--------

- |                  |   |
|------------------|---|
| 2. Risabam       | – Face                                      |
| 3. Mithunam      | – Neck                                      |
| 4. Kadagam       | – Shoulder                                  |
| 5. Simmam        | – Chest                                     |
| 6. Kanni         | – Side of body                              |
| <b>7. Thulam</b> | <b>– Posterior trunk (muthugu), stomach</b> |
| 8. Virutchigam   | – Testis                                    |
| 9. Thanusu       | – Thigh (thudai)                            |
| 10. Magaram      | – Knee                                      |
| 11. Kumbam       | – Calcaneum                                 |
| 12. Minam        | – Foot                                      |

## **The different planets influence the human organ.**

### ***1. According to literature Siddha maruthuvanga surukkam:***

Like the signs of the zodiac each of the planets has jurisdiction over some parts of the body. The seven planets exercise special power over some parts of the body to cause disease or diseases according to their influences on the three humors in the system:

#### **1. Saturn**

It presides over bones, teeth, cartilages, ear, spleen, bladder and brain and gives rise to fever, leprosy, tabes, paralysis, dropsy, cancer, cough, asthma, phthisis, deafness of the right ear, hernia, etc.

#### **2. Jupiter**

It has jurisdiction over the blood, liver, pulmonary veins, diaphragm, muscles of the trunk and sense of touch and smell.

#### **3. Mars**

It has power over the bile, gall bladder, left ear, pudendum, kidneys, fever, jaundice, convulsions, hemorrhage, carbuncle, erysipelas, ulcer etc.

#### 4. Venus

It presides over the pituitous blood and semen, throat, breast, abdomen, uterus, genitalia, taste, smell, pleasurable sensation, gonorrhea, barrenness abscesses or even death from sexual or poison.

#### 5. Mercury

It has jurisdiction over the animal, spirit, over legs, feet, hands, fingers, tongue, nerves and ligaments and produces fevers mania, phrenitis, epilepsy, convulsion, profuse expectoration or even death by poison, witchcraft and so on.

Planets	Organ influenced
1. Solar force	Heart
2. Lunar force	Brain
3. Mars	Gall Blader
4. Mercury	Kidney
5. Venus	Lungs
6. Jupiter	Liver
7. Saturn	Spleen

#### 2. According to literature Thiruvalluvar periyar sunthara sekaram.

1. Sooriyan	—	head
2. Santhiran	—	face
3. Sevvai	—	chest

- |                |   |                           |
|----------------|---|---------------------------|
| 4. Puthan      | – | center of posterior trunk |
| <b>5. Guru</b> | – | <b>stomach</b>            |
| 6. Sukiran     | – | groin, genitalia          |
| 7. Sani        | – | thigh (thudai)            |
| 8. Raagu       | – | hands                     |
| 9. Kedhu       | – | legs                      |

The related Rasi and the organs, like wise the related Kiragam and organs are more prone to disease in their corresponding organ itself. Therefore, the human body is impregnated with the vital forces to be affected by the astronomical bodies in the sky. With the augmented spiritual force, a sage is able to control the above said planets. The others are activated by the force of these asteroids.

So by the literature Sithamaruthuvanga surukkam, T.V.S dictionary, Thiruvalluvar periyā sunthara sekaram, the stomach is closely related to **Guru, Simmam, Kanni, Thulam.**

## 1.2 KUGARANA NILLAI IN SIDDHA MEDICINE

This is the first medical system to emphasis health as the perfect state of Physical, Psychological, Social and Spiritual component of human being.

The condition of the human body in which the dietary habits, daily activities and the environmental influence keep the three humours in equilibrium is considered as Healthy Living.

### DISEASE

Disease is also known by other names via malady, sickness, distemper, suffering, and ailment, distress of mind, chronic disease and dreadful illness.

### THE CHARACTERISTICS OF DISEASE:

Disease is of two kinds:

1. Pertaining to the body and disease
2. Pertaining to the mind according to the variation of the three humors.

### *Cause for Disease:*

Excepting the disease caused by our previous birth, the disease caused by our present birth is due to our food habits and actions.

This has been right by quoted in the following verse by saint Thiruvalluvar :

“மிகினும் குறையினும் நோய்செய்யும் நூலோ  
வளிமுதலா வெண்ணிய முன்று (குறள்)

The food and action of a person should be in association with the nature of his body. Any increase or decrease in a humor viz. vali (vatham), Azhal (pitham), Aiyam (kapham) leads to the derangement of the three humors. The agreement of food means the taste and quality of the food eaten and a person's

ability to digest. Agreement of action means his good words, deeds and action. According to Thiruvalluvar the disease is caused due to the increase or decrease in the equilibrium of three humors.

So disease is a condition in which there is derangement in the Five Elements, which alters the three humours, which is also reflected in the Seven Physical Constituents. The change could be an increase or decrease in the equilibrium. They show their following signs as per the vitiation of individual humour.

### ***Functions of deranged Vali (vatham)***

Body ache and pain, pricking pain, the pain as though the body is tightly bounded by cords, nervous debility, tremor, rigidity, dryness, remorseless, emaciation, throbbing pain, trauma, displacement of joint, weakness of the functional organ and loss of function, loss of sensation, perception of astringent taste only, constipation, concentrated urine, thirst, sensation of fragility in the foreleg and thigh, numbness and pricking pain in the bone, goose skin, stiffness of upper and lower limbs and back, the skin, eyes, faces and the urine are black in colour.

### ***Features of increased vali***

Emaciation, body color – blackish, desire to take hot food, shivering of body, abdominal distension, constipation, insomnia, weakness, weakness of five sense organs, giddiness, ookkam inmai.

### ***Features of decreased vali***

Body pain, feeble voice, decreased activity, dull mental power, syncope, disease caused by increase of Iyyam.

### ***Features of increased Azhal***



Yellow colouration of the skin, yellow colouration of the eye, yellow colouration of urine, yellow coloration of faeces, increased appetite, increased thirst, irritation all over the body, reduced sleep.

### ***Features of decreased Azhal***

Poor digestion, coolness and demulcent, pallor, Iyya disease.

### ***Features of increased Iyyam***

Increased salivary secretion, reduced activeness, heaviness of the body, body colour –whitish, chillness of the body, reduced appetite, Cough, eraippu, increased sleepiness.

### ***Features of decreased Iyyam***

Vertigo, weakness and dryness of joints, causing prominence of articular bones, dry cough, lightness, excessive sweat, palpitation of heart.

### ***The variation of the seven thathukkal.***

#### **1. Saaram**

Increased Saaram leads to disease of increased Iyyam like indigestion.

Etc

Decreased Saaram leads to loss of weight, tiredness, and lassitude, dryness of the skin and diminished activity of the sense organs

#### **2. Chenneer**

Increased chenneer causes boils in different parts of the body, throbbing pain, anorexia, mental disorder, splenomegaly, a colic pain, increased blood pressure, reddish eye and skin, jaundice, haematuria etc.

Decreased chenneer leads to anemia, tiredness, neuritis and lassitude, pallor of body.

**Oon**

Oon in excess causes cervical lymph adenitis, syphilitic ulcer, tumor in face, abdomen, thigh, genitalia, etc, hyper muscular in the cervical region are the signs.

Decreased oon leads to impairment of sense organs. Joints diseases and jaw, thigh and genitalia gets shortened.

**3. Kozhuppu**

The increased kozhuppu leads to that of increased oon associated with dyspnoea and loss of activity.

Decreased kozhuppu leads to pain in the hip region and disease of spleen.

**4. Enbu**

Excess of enbu causes growth in bones and teeth.

Decreased enbu causes pain in joints, teeth disease, breaking of nails and hair.

**5. Moolai**

Excess cause's obesity, heaviness of eyes, decreased urine, delayed wound healing.

Decreased moolai causes pores in the bones, diminished vision.

**6. Venneer**

Excess venneer causes calculus, increased sexual attitude.

Decreased veneer causes pricking pain in testis, black coloration of genitalia.

### 1.3 DIAGNOSTIC METHODS OF SIDDHA SYSTEM

The diagnostic methodology in Siddha treatment is unique in which the Physician examines the tongue, complexion, speech, eyes, and palpatory findings in a patient and also examines the urine and stools. The diagnosis is then confirmed by the 'Pulse Diagnosis'. The examination for the above is called as the "Envagai thervugal" (Eight Tools of Diagnosis).

These diagnostic tools not only help for diagnosis but also to learn the prognosis and restoration of health. Apart from the envagai thervu there other parameters in Siddha system to diagnose the disease, they are the Manikadai nool and the Sothidam.

#### Envagai thervugal

The diagnostic stools of envagai thervu slightly differs from Siddhar to Siddhar. The most common is

“நாடி ஸ்பரிசம் நாநிறம் மொழிவிழி

மலம் மூத்திரம் மருத்துவராயுதம்”

- நோய் நாடல் முதல் பாகம்

*தேரையர்*

“மெய்குறி நிறந்தொனி விழிநாவிருமலம் கைக்குறி”

- தேரையர்

As per Saint Therayar, the eight methods of diagnosis are nadi (pulse), Naa(tongue), Niram (color), Mozhi(voice), Vizhi (eyes), Malam (faeces) and Neer (urine), sparisam(touch).

*பதினெண் சித்தர் நாடி சாஸ்திரம்*

“பாரீர்நாடி யறிந்து உணர்ந்து பரமன் செயலும் பிணிமுறையும்

நீரேயோடு மலசலமும் நிறமுங் குணமு முகக்குறியும்

சாரே யிணங்குங்குழல் மடவீர்காலன் றேகம் வயதிளமை

தேரேயறியுமுகநாடி நெறிங்குறியுஞ் செறியுஞ் சொல்வோமே”

- பதினெண் சித்தர் நாடி சாஸ்திரம்

As per said Agathiyar Nadi, Malam, Salam, Niram, Gunam, Muga kuri, Thegam, Vayadhu, Elamai are the diagnostic stools.

**கண்ணுசாமிப்பரம்பரை வைத்தியம்**

“தொகுக்கலுற்ற அட்டவிதப் பரீட்சை தன்னை

துலக்கமுறும் பண்டிதரே தெளிவதாகப்

பகுக்கரிய நாடியை நீ பிடித்துப் பாரு

பகர்கின்ற வார்தையைப்பார் நாவைப்பாரு

வகுக்கரிய தேகமதைத் தொட்டுப்பாரு

வளமான சரீரத்தின் நிறத்தைப்பாரு

சகிக்கரிய மலத்தைப்பார் சலத்தைப் பாரு

சார்ந்தவிழி தனைப்பார்த்துக் தெளிவாய்க் கானே”.

- கண்ணுசாமிப்பரம்பரை வைத்தியம்

According to literature Kannu saami paramparai vaithiyam Naadi, varthai, Naa, Thegam, Thodu unarvu, Niram, Malam, Salam, Vizhi are the diagnostic stools.

**அகத்தியர் வைத்திய ரத்தின சுருக்கம்**

“நாடியால் முன்னோர் சொன்ன நற்குறிகுணங்களாகும்

நீடிய விழியினாலும் நின்ற நாட்குறிப்பினாலும்

வாடிய மேனியாலும் மலமொடு நீரினாலுஞ்

சூடிய வியாதி தன்னைச் சுகம் பெற வறிந்து சொல்லே”.

- அகத்தியர் வைத்திய ரத்தின சுருக்கம்

According to literature Agathiyar vaithiya surukkam the diagnostic stools are Nadi, Vizhi, Kurigunam, Nalkurippu, Maeni, Malam, Neer.

**பரிபூரண நாடி**

“அட்டமாங்கிரிகடன்னை யறிந்து நீயுணரவேண்டில்  
வட்டமாமுகங்கள்பல்லும் வாயதில்நாக்குங்காயங்  
கட்டருமலங்கள் கைதனில்நாடிதானுந்  
திட்டமாயறிந்துசெய்யுந் திறமுள்ளவயித்தியராமே”

- பரிபூரண நாடி

According to above literature the diagnostic stools are Mugam, Pal, Vai, Naakku, kaayam, Irumalam, Nadi.

**தன்வந்திரி பகவான்:**

“திருமறை முனிவன் கூறும் வாகடச் செய்கைதன்னில்  
வருபல வியாதியான வகையறி குவதே தென்னில்  
உருவுறு நாடி யாலு மொண்முக மலநீ ராலும்  
தெரிவிழி நாவினாலுந் தந்தலக் கணத்தி னாலும்”.

- தன்வந்திரி (ப. சி. நாடி சாஸ்திரம்)

According to Literature Thanvantri vaithiyam the diagnostic stools are Nadi, Mugam, malam, Neer, Udal, Vizhi, Naa, Pal.

**பதினெண் சித்தர் நாடி சாஸ்திரம்:**

“தரணியுள்ள வியாதி தனையஷ்டாங் கத்தால்  
தானறிய வேண்டுமது ஏதென்னில்  
திரணியதோர் நாடிகண்கள் சத்தத்தோடு  
தேகத்தின துபரிசம் வானம் நாக்கு  
இரணமலம் இவைகளெட்டும் இதம்படவே  
தான்பார்த்துக் குறிப்புங் கண்டு  
பரனருளாற் பெரியோர்கட்பாதம் போற்றிப்  
பண்புதவறாமற் பண்டிதஞ் செய்வீரே”

- பதினெண் சித்தர் நாடி சாஸ்திரம்

According to the above literature the diagnostic stools are Nadi, Kan, Sattham, Thegam, Parisam, Naa, Irumalam.

### **Tongue (நாப்பரீட்சை)**

“பலமான ருசியறியும் நாவின் கூற்றைப்

பகர்கின்றேன் வாதரோகி யின்றன் நாவு

கலமாக வெடித்து கறுத்திருக்கு முட்போல்

கண்டு கொள்வாய் பித்தரோகியின்றன் நாவு

நலமுற சிவந்து பச்சென்றிருக்கும் நட்பிலா

சிலேத்துமரோகி யின்றன் நாவு

தலமதனிலுற்றமுதி யோர்கள் சொன்ன

தன்மைபடி தடித்து வெளுத்திருக்கும்பாரே

**கண்ணுசாமி பரம்பரை வைத்தியம்**

“சேத்துமமெழுந்தபோதுதித்திப்பாநாவிறோன்றும்

நேத்தியேகசப்புமீறிலிசைந்தது பித்தமாகும்

ஏத்தியபுளிப்புமீறிலெழுந்த துவாத மென்ன

பார்த்துநீயிதனையெல்லாம் பாங்காகவறிந்துசெய்யே”

**- அகத்தியர் வைத்திய ரத்தின சுருக்கம்**

In Vali derangement, tongue will be cold, rough, furrowed and pungent taste. In Azhal, it will be red or yellow and kaipu taste will be present. In Iyyam, it will be pale, sticky and sweet taste will be present. In depletion of thontham, tongue will be dark, with the papillae raised and dry.

### **Colour (தேக நிறப் பரீட்சை)**

“மூன்றாகும் வாதபித்த சிலேத்து மத்தால்

மிகுந்தமுறத் தொந்தித்த ரோகி தேகம்

தோன்றாத சீதய வுஷ்ணங் காலமுன்றுந்  
 தொகுத்தேன்யான் திரேகத்தி நிறத்தைக் கேளு  
 ஊன்றாத வாதவுடல் கறுத்துக் காணும்  
 ஊரியபித்த முடல் சிவப்புப் பசுமைகாணும்  
 போன்றாத வையவுடல் வெண்மை தோன்றும்  
 பொருந்துந்தொந்த ரோகவுடற் கிவற்றை யொக்கும்”

**கண்ணுசாமி பரம்பரை வைத்தியம்**

“பனைவாத தேகநிறங் கறுத்து நிற்கும்  
 பைத்தியதேக நிறமஞ்சள் சிவப்பதாமே.  
 தாமே சிலேட்டு மதேகநிறம் வெளுப்பு தான்  
 தொந்தேகம் இந்நால் விதமாய்நிற்கும்”

**தன்வந்திரி (பதினெண் சித்தர் நாடி சாஸ்திரம்)**

In Vali, Azhal and Iyyam vitiations, the colour of the body will be Back,  
 Yellow or red and White colour respectively.

### **Voice (வார்த்தைப் பரீட்சை)**

“பார்ப்பது தான் வாதரோகி யின்றன் வார்த்தை  
 பக்குவமாய்ச் சமசுத்த மாயிருக்கும்  
 சேர்ப்பதுதான் பித்தரோகியின்றன் வார்த்தை  
 செப்பக்கேள் பெலத்துமே யுறத்திருக்கும்  
 ஏற்பதுதான் ஐயரோகி யின்றன் வார்த்தை  
 யெளிதாகச் சிறுத்திருக்குமியல்பிதாகும்  
 கேசற்கவே யிம்முன்றுந் தொந்தமாகில்  
 கூசாமற் பலவிதமாய் பேசுவாரே”

**கண்ணுசாமி பரம்பரை வைத்தியம்**

“மாமயிலே சத்தமது அறியவேண்டில்

வாதரோகிசம தொனியாய் வார்த்தை பேசும்

ஈமமுள்ள பித்தந்தான் இறைந்து கூறும்

இயம்பிடும் சிலேட்டும ரோகிக்கீனசத்தம்

நாமுரைத்தோம் தொந்த ரோகிக்குத் தானிந்த

நால்விதமாய் மொழிந்த சத்தம் நயந்து காணே”.

- பதினெண் சித்தர் நாடி சாஸ்திரம்

In vitation of vali, Azhal and Iyyam the voice will be Medium, heavy and lower respectively. By the voice, the strength of the body can also be accessed.

### The Eyes (விழிப் பரீட்சை)

“உண்மையாய்க் கண்கள்குறிப் பதைக்கேள் வாதம்

உற்றவிழி கறுத்துநொந்து நீருங் காணும்

தண்மையிலாப் பித்தரோகி யின்றன் கண்கள்

சார்பாகப் பசுமைசிவப் பேறுங் காணும்

வண்மையிலா வையரோகி விழிகள் தானும்

வளமான வெண்மைநிற மேதா னாகும்

திண்மையிலாத் தொந்தரோகி யின்றன் கண்கள்

தீட்டுவாய் பலநிறமென் றறைய லாமே”.

- கண்ணுசாமி பரம்பரை வைத்தியம்

“காணுகின்ற வாத ரோகிக்கு கண்கள்

கருநிறமாய் நொந்துமிகத் தண்ணீர்பாயும்

பூணுகின்ற பித்தரோகிகடி மஞ்சள் போலிருக்கம்

சிவப்பு நிறப்பொலிவு தோன்றும்”

- பதினெண் சித்தர் நாடி சாஸ்திரம்

In vali disease the tears are black colour, in Azhal disease they are



yellow, in Iyya disease they are whitish in colour and in thontha disease the tears are multi colour. In vali disease the tearing will be increasingly present. In disturbance of all three humuor, eyes will be inflamed and red.

### **Faeces (மலப் பரிட்சை)**

“ஒக்குமே வாதநோய் மலத்தைப் பார்க்கில்

உகந்தமலம் கறுகியே கறுத்தி ருக்கும்

மிக்கபித்த நோய்மலத்தை யுற்றுப் பார்க்கில்

மிகுந்தசிவப் புடன்பசுமை தானுந் தோற்றும்

மைக்குவளை மாணேகே னைய ரோகம்

மலமதுதான் வெண்மைநிற மாயிருக்கும்

பக்குவமா யிம்முன்றுந் தொந்திப் பாகில்

பகருமின் நிறங்கள்வகை பரிந்து காணும்”

கண்ணுசாமி பரம்பரை வைத்தியம்

“மேவும் வாத முடையவர் மெய்மலஞ்

சீவிதாகக் கருகிடுஞ் செம்மியே

பாவையே பித்தத் தோர்மலம் பார்த்திடி

லாவியே யெழு மன்னிற மஞ்சளே”

தன்வந்திரி (பதினெண் சித்தர் நாடி சாஸ்திரம்)

In provoked Vali - faeces is hard, dry and black in colour. In Azhal vitiation, it is yellow. In Iyyam disturbance it is pale.

### **Urine (நீர்ப் பரிட்சை)**

“ஓங்கிய வாதத்தோர்க்கு நீர்விழுங் குணந்தா னுரைக்கிற்

பூங்கொடி கறுத்துநொந்து சிறுத்துடன் பொருமி வீழும்

பாங்குடன் பித்தத்தோர்க்கும் பசியநீர் சிவந்து காட்டி

ஏங்கவே கறுக்கதாக எரித்துடன் கடுத்து வீழும்.

வீழுமே சிலேற்பனத்தோர் நீர்க்குணம் விளம்பக் கேளாய்  
 நாளுமே வெளுத்துறைந்து நலம்பெற வீழுங் கண்டாய்  
 வாள்விழி மானேதொந்த ரோகமா னிடர்க்குத் தானே  
 தாளுநீர் பலநிறத்தா னென்னவே சாற்றி னோமே”.

**கண்ணுசாமி பரம்பரை வைத்தியம்**

Neer is urine and kuri is signs and symptoms. Theraiyar, one of the authors of Siddha medicine who wrote on urine examination and stages of health. He explains the colour and consistency of the urine in different humuor and disease. He also describes the spreading of a single drop of oil on the surface of the urine indicates imbalance of specific dosha and prognosis of disease. Normal urine is thin straw colour and odourless. The time of day and meals eaten will affect the colour of the urine.

### **Colour of urine**

1. **Yellow colour** - similar to straw soaked water - **indigestion**
2. Lemon colour - good digestion
3. Reddish yellow - heat in body
4. Colour similar to forest red or flame coloured - extreme heat
5. Colour of saffron- heat in body at highest level

### **Nei Kuri**

“அருந்து மாறிரதமு அவிரோதம் தாய்

அ.கல் அலர்தல் அகால ஆண்தவிர்ந்தழற்

குற்றள வருந்தி உறங்கி வைகறை

ஆடிகலசத் தாவியே காதுபெய்

தொரு முகூர்த்தம் கலைக்கு ட்படுநீரின்

நிறக்குறி நெய்க்குறி நிருபித்தல் கடனே.

அரவென நீண்டின.தே வாதம்

ஆழிபோல் பரவின் அ.தே பித்தம்  
முத்தொத்து நிற்கின் தொழிவதன் கபமே”

- அகத்தியர் வைத்திய ரத்தின சுருக்கம்

- ♣ The oil spreading nature indicates the Vali, Azhal and Iyya disease e.g
  1. Aravu (Snake Patern of spread) indicates Vali disease
  2. Mothiram (Ring Patern of spread) indicates Azhal disease
  3. Muthu (Pearl Patern of spread) indicates Iyya disease
- ♣ In Nei kuri, the fastly spread, muthu and salladai kan type of spreading nature shows the Asaathiyam(incurable) state of the disease. So the prognosis can be assessed by the Nei Kuri.

### Touch (தேகபரிசு பரீட்சை)

“நேயமுடன் வாதத்தின் தேகந்தானும்

நேர்மையாய்க் குளிர்ந்து சில விடத்திலே தான்

மாயமுட னுட்டணமுந் துடிதுடிப்பு

மருவுதலாம் பித்தத்தின் தேகந் தானும்

தோயவே வுட்ணமதா யிருக்குந் தெளிவாய்

சேத்துமத்தின் தேகமது குளிர்ந்திருக்கும்

பாய தொந்த தேகமது பலவாறாகும்

பரிந்து தொட்டுத் தேகத்தைப் பார்த்துப் பேசே”

- கண்ணுசாமி பரம்பரை வைத்தியம்

“முனைகின்ற தேகபரிசுத்தை பார்க்கில்

முன்வாதத் தேகிக்குச் சக்ரஞ்சற்றே

அனைகின்ற உட்சணமாம் பைத்திய தேகிக்

கதிகமுண்டாம் அப்பால் சீதளமாய் நிற்கும்

சுனைகின்ற லேட்டு மந்தான் சூழ்தேகிக்கு

தொந்த குணம்நால்விதமாம் நிறந்தான் கூறில்”

- தன்வந்திரி (பதினெண் சித்தர் நாடி சாஸ்திரம்)

In Vali disease some of the body areas are chill and in some areas they are hot. In Azhal disease heatness can be felt. In Iyya disease chillness can be felt. In Thontham disease different sense will be felt.

## Naadi (நாடி)

The ‘Pulse Diagnosis’ is very unique in Siddha Medicine, which was introduced to other Indian Systems of Medicine at a later period. The pulse is examined in the Right hand of males and the left hand for females. The pulse is recorded at the Radial-artery. Diagnosis and Prognosis are done by reading of the pulse.

Naadi is nothing but, the vital energy that sustains the life in our body. Naadi plays the most important role in envagai thervu and it has been considered to be the most important for assessing the prognosis and diagnosis of the disease. Any variation that occurs in the three humours is reflected in the naadi. These three humours organize, regularize and integrate the functions of the human body. So, naadi serves as a good indicator of all ill health.

### நாடி பார்க்கும் வகை

“இடுமென்ற நாடிகள்பார்க்கும் வகையைக் கேளு

என்னவென்றால் நடுவிரல் நீவிப்பின்னே

அடுமென்ற அடுத்தவிரல் மோதிரமாம் விரலை

அப்பனே இளுத்தபின்பு சுண்டுவிரலிளுத்து

உடுமென்ற தூண்டுவிர லிளுத்து அப்பால்

உத்ததொரு அங்குட்ட விரலைநீ விக்கரத்தில்  
 படுமென்ற சீயோதி அங்குலமோ தள்ளி  
 பார்தடவி மூன்றுதரம் சுரம்பார்க்கும் வையையே  
 வகை என்ன வாதமது ஒண்ணரையாம் பித்தம்  
 வளமையொன்று அய்யங்கால் வளமாய்நிற்கில்  
 பகையில்லை நாடிகளுந் தொந்த மில்லை  
 பண்பான சுகசொருருபக் கூறுசொன்னேன்”

- அகத்தியர் கனக மணி 100

Naadi is felt as,

Vali - Tip of index finger  
 Azhal - Tip of middle finger  
 Iyyam - Tip of ring finger

**மூவகையும் மாத்திரை அளவும்**

“வழங்கிய வாதம் மாத்திரை ஒன்றாகில்  
 வழங்கிய பித்தம் தன்னில் அரைவாசி  
 அழங்கும் கபந்தான் அடங்கியே காலோடில்  
 பிழங்கிய சீவற்குப் பிசுகொன்று இல்லையே”.

- நோய் நாடல் முதல் பாகம்

The normal unit of pulse diagnosis is 1 for Vali (Vatham), ½ for Azhal (Pitham) and ¼ for Iyyam ( Kapham).

***The Gait of the Naadi :***

Compared to the various animals, reptiles and birds.

“வாகிலன்னங் கோழி மயிலென நடக்கும் வாதம்

ஏகிய வாமையட்டை யிவையென நடக்கும் பித்தம்

போகிய தவளை பாம்பு போலவாம் சேத்துமந்தான்”

- நோய் நாடல் முதல் பாகம்

Vali - Movement of Swan and Peacock

Azhal - Movement of Tortoise and Leech

Iyyam - Movement of Frog and Serpent.

### **MANIKADAINOOL** (*Agathiya soodamanikayaru soothiram*)

“கமலக்கைமணிக்கையில் கயறு சூத்திரம்

விமலனே நோக்கியே வேடமாமுனி

திலிலாம் பிணியது சேரச் செப்பியே

அமலனாமுனிக்கு முன்னருளிச் செய்ததே”

- பதினெண் சித்தர் நாடி நூல்

According to the Pathinen siddhar naadinool, Manikadainool is also used for diagnosis. This manikkadai nool is a parameter to diagnose the disease through measuring the length of the wrist by the thread and then measuring the thread with the patient's finger. By this measurement the disease can be diagnosed.

## CHAPTER 2

### AIM AND OBJECTIVE

Health is the perfect state of physical, psychological, social and spiritual components of human being. Disease is the result of abnormality and wrong pattern of living, including various combination of harmful diet, contrived habits such as smoking, alcohol etc. These leads to derangements in the five elements, this alters the three humours which in turn reflected in the seven physical constituents. The healthy living is the condition of the human body in which the dietary habits, daily activities and the environmental influences to keep the three humours in equilibrium.

On the other hand physical and mental state like fear, anger, worries, induces morbid state and generates a lot of malady. One among them is the **Gunmasoolai**, which is a gastro intestinal disorder.

Now a day, due to altered food habits and stress factors people are highly affected by Gunmam disease. The untreated chronic Gunmam again due to chronic stress and altered food habits leads to **Gunmasoolai**, which has severe colic pain in the abdomen etc.

During 2005 – 2006, approximately 1500 cases of Gunmam (including treated and untreated cases) which may leads to **Gunmasoolai** were recorded in *out patient department of Ayothidoss pandithar hospital, National institute of siddha*. It is always essential to identify the cause for any disease to be accepted as scientific methods.

*So these facilitated me to take **Gunmasoolai** as my dissertation work.*

**A. Primary aim:**

1. The main Aim is to diagnose the **Gunmasoolai** through Envagai thervu, Kalam, Nilam, Manikadai nool and Sothidam.

**B. Secondary Aim:**

1. The secondary is aim to establish the Vali humour is deranged in **Gunmasoolai**.
2. To make a clinical study of **Gunmasoolai** on the basis of siddha literature.
3. To have an idea of incidence of the **Gunmasoolai** with reference to sex, age, habit.
4. To collect literary evidences about **Gunmasoolai**.
5. To study the detailed aetiological factors of **Gunmasoolai**
6. To analyse the signs and symptoms of **Gunmasoolai**.
7. To find out the changes of Udal thathu and Uyir thathu and 96 thathuvam.



## CHAPTER 3

### REVIEW OF LITERATURE

**Gunmasoolai** is a specific type of disease with pricking pain in the abdomen with many other symptoms like constipation, flatulence, body pain. It is classified under Soolai Noi.

As per Siddhar *Yugimuni* '**Soolai**' is defined as the severe pricking pain present in the Ribs, stomach, hip and back of the body.

'**Gunmam**' is a specific type of disease which dysfunctions the physical and mental condition of the body. It occurs in the abdomen. As per Siddhar *Yugimuni*, Gunmam is classified into 8 types. In this classification of Gunma Noi, Gunmasoolai is not mentioned, but due to the severity of pricking pain present in Gunmasoolai, it is classified under Soolai Noi which has 15 types.

The **Gunmasoolai** is the combined form of Gunmam and Soolai.

நெடுவாத சார்பதுவுமின்றி சூலை வராது

- தேரன் சேகரப்பா

தொடர் வாதபந்தமலாது குன்மம் வராது

- தேரன் சேகரப்பா

As per the above quotation of Siddhar *Therayar*, the Vali humour is deranged in both the conditions.

### 3.1 READING LINES BETWEEN *YUGI'S* POEM

As per Saint Yugimuni, **Gunmasoolai** is a type of Soolai disease. In **Gunmasoolai** vali humuor is predominately vitiated. The vitiation of vali is due to irregular food habits, physical and mental activities etc. As a result of vitiation of vali important vayus Piranan, Uthanan, Abanan, Viyanan and Samanan are vitiated. The vitiation of the above vayus resulted in the following symptoms as per the literature Yugi vaithiya sinthamani -700

தள்ளுகுன்மச் சூலைதனைச் செல்லக்கேளாய்

தளருமல மூத்திரந்தான் சிக்கலாகி

வள்ளுவயிற் பொருமிசத்தி யிரைச்சல் மூர்ச்சை

வலிதெரித்துச் சூலைபோல் வயிற்றிற் றோன்றி

தெள்ளுவாய் நீருதத் தெப்பமுண்டாய்

சிறுத்தமே யூணுமெத்த வெதும்பலாகி

அள்ளுமே யங்கமெல்லா மழற்சி யாகும்

அதிகமா யுடலுர்ந்தருசி யாமே

- யுகி வைத்திய சிந்தாமணி - 234

#### Symptoms of Gunmasoolai:

மலச்சிக்கல்	–	Retention of faeces, constipation
மூத்திரச்சிக்கல்	–	Stricture of urine, retention of urine
வயிறு பொருமல்	–	Rumbling in the abdomen, gargling sound

சத்தி	–	Vomit
இரைச்சல்	–	Rumbling in the abdomen
மூர்ச்சை	–	Gidistate in a patient
சூலைபோல் வயிற்றிற்றோன்றி	–	Pricking pain in the abdomen
எரிச்சல்	–	Burning sensation
வாய் நீர் ஊறல்	–	Increased salivation
ஏப்பம்	–	Belch, noisy eruption of gas after meal
சிறுத்தமே யூணு	–	Reduced intake of food
மெத்த வெதும்பலாகி	–	Withering
அங்கமெல்லா மழற்சி	–	Internal heat of body, burning sensation of body
அதிகமா யுடலுலர்தல்	–	Dryness of the body
அருசி	–	Tastelessness.

Generally the Soolai is the continuation of the Gunmam disease. The Gunmam are compared to ulcer. So the Gunmam leads to the **Gunmasoolai** and all the above symptoms may approximately correlates with the chronic gastric ulcer

## 3.2 OTHER SURVIVING SIDDHA LITERATURE

### 1. According to Literature T.V.S dictionary,

As per the T.V.S literature, **Gunmasoolai** and **Soolaigunmam** are same and both are mentioned as, a kind of dyspepsia

- ***Gunmasoolai* (குன்மசூலை):**

1. Colicky pain in the abdomen experienced in cases of dyspepsia
2. A kind of dyspepsia marked by its supervening symptoms via colicky pain in the upper part of the abdomen, burning sensation, water-brash, belching, salivation, a kind of digging and piercing pain resembling that arising from the piercing of a dart, numbness stiffness of the limbs etc.

- ***Soolai gunmam* (சூலைகுன்மம்):**

A form of dyspepsia arising from the abnormal heat of the bilious system. It is attended, swelling rumbling noises of the storm in the evening, low fever etc.

### 2. According to literature *Yugi vaithiya kaaviyam*

According to this literature the symptoms of **Gunmasoolai** and **Soolaigunmam** are same. The two poems symptoms and lines are same with very mild differences and they are placed under the Gunmam and Soolai disease.

- **குன்மகூலையின் குணம்**

மேல்வயிற்றதனில்வந்த மிடிபடளித்தழற்றிச்  
சால்வாய்நீரும்ஊறித் தருக்கிடாதேப்பம்வுண்டாய்  
சீலமாய்க்குளிரேமீண்டு திரேகமும்வெதுப்புமுண்டாம்  
கோலமாம்முறிவர்சொன்னார் குன்மமாம்கூலைதானே

- பாடல் 325 யூகி வைத்திய காவியம்

As per the above poem, the **Gunmasoolai** has pricking pain with burning sensation in the upper abdomen, increase salivation, belching, and chillness of body and then warmthness of body

- **கூலைகுன்மத்தின் குணம்**

மேள்வயிற்றதிலேவந்து மிகப்படவலித்தெரித்து  
சாலவேவாய்நீர்ஊறித் தரிசத்திடாதேப்பம் உண்டாய்  
சீலமாம்குளிர்ஏழும்பிச் சிறுகவுள்வெதும்பும்என்ன  
கோலமாம்குழலினாளே கூலைகுன்மம்என்னலாமே

- பாடல் 380 யூகி வைத்திய காவியம்

As per the above poem, Soolaignunmam has pricking pain with burning sensation in the upper abdomen, increase salivation, vomiting, belching, and chillness of the body followed by warmthness. So as per this literature these both diseases **Gunmasoolai** and SoolaiGunmam are same.

### 3. According to *Aathmaratchamirtham* (uyir kakkum Siddha maruthuvam)

The signs and symptoms of **Gunmasoolai** are as follows.

1. Upper abdominal pain with burning sensation

2. Increased saliva secretion
3. Belching
4. Mild warmth ness
5. Shivering
6. Pain in the joints

Here **Gunmasoolai** have the maximum same symtoms of literature Yugi vaithiya sinthamani, the difference is, the pain is indicated particularly to the epigastric region and classified in the Gunmam disease.

**4. தன்வந்திரி வைத்தியம்:**

திரணும் வாயுக் குலைமீது சிக்கு மலமுமுடம்பங்கு  
முருளுங்குத்து மதரத்துள் ருலையுங் கருவி முணைபோலப்  
புரளும் வலியு மாறாது பொருமுமேப்பம் புலால் நாரும்  
வரரு முடம்பு சூலை குன்மம் கடவேல் விழியின் மடமானே

- தன்வந்திரி வைத்தியம்:

According to the above literature **Gunmasoolai** is mentioned as Soolaignmam. The vayu gets in the ribs and produce constipation, sever body pain, pricking pain in the abdomen, flatulence, belching, meat odor, dryness of the body.

Though the Yugi vaithiya sinthaamani mentions, general pricking pain in abdomen with the help of the above literatures the location of pain is indicated to epigastric region only.

So the **Gunmasoolai** is classified in both Gunmam and Soolai disease. Like Pandu, Soobai and Kaamaalai, the Soolai is the continuation of Gunmam. The untreated Gunmam leads to the Soolai disease with severe pricking pain in the abdomen or ribs.

## CHAPTER 6

### MATERIALS AND METHODS

The clinical study on topic “**Gunmassolai**” was carried out in the out-patient department of the Ayothidoss Pandithar Hospital of the National Institute of Siddha, Chennai-47.

#### *Selection of Cases*

30 cases were selected from the out patient department and were followed under the supervision of the Head of department and Staffs of the post graduates Noi nadal department.

#### *Population and sample*

The population consists of **Gunmassolai** patients with constipation, scanty micturition, flatulence, vomiting, moorchai (giddiness), severe pricking pain in abdomen, burning sensation in abdomen, increased salivary secretion, belching, reduced intake of food, mild heatness of body, general body tiredness, dryness of body or loss of taste. The sample consists of **Gunmassolai** patients attending out patient department of the Ayothidoss Pandithar Hospital of the National Institute of Siddha, Chennai-47.

***Inclusion criteria***

1. Age above 20 years
2. Duration of disease more than 3 years

***Exclusion criteria***

1. Patients with any serious illness

***Evaluation of Clinical Parameters***

During interrogation, the cases were subjected to careful examination which involved history taking and examination of clinical features. The signs and symptoms of **Gunmassolai** as per the literature Yugimuni Vaithiya Sinthamani, constipation, scanty micturition, flatulence, vomiting, moorchai (giddiness), severe pricking pain in abdomen, burning sensation in abdomen, increased salivary secretion, belching, reduced intake of food, mild heatness of body, general body tiredness, dryness of body and loss of taste. The detailed history of the past and present illness, dietary habits, occupational history were also taken, before considering the case for selection in this study. The patients satisfying inclusion and exclusion criteria will be admitted to the study.

***Study on Siddha Clinical Diagnosis***

The Envagai thervu, Mukkutram, Udal thathukal, Manikadai nool, Nilam, Kalam and Sothidam of the patient were assessed.



***Modern parameters***

The following routine laboratory investigations were carried out in the patients.

***Routine***

Total count

Differential count

Erythrocyte sedimentation rate

Haemoglobin estimation

Blood sugar

Blood grouping

***Urine***

Albumin

Sugar

Deposits

***Motion***

Ova

Cyst

***Specific tests***

U.S.G Abdomen Scan

Endoscopy

## CHAPTER 7

### OBSERVATION AND RESULTS

In the present study comprising 30 patients, all were between the ages of 17 to 50 years. No patients were below 17 and above 50 years. The incidence of

**Gunmassolai** during sex, season of the year, month of the year, was also studied.

Among the 30 patients admitted in the **O.P.D and I.P.D of Ayothidoss pandithar hospital, National institute of Siddha**. All the patients were seen through out all the seasons. The incidence in the three periods of human life namely Vali kaalam, Azhal kaalam and Iyya kaalam is noted.

#### 7.1 SEX DISTRIBUTION

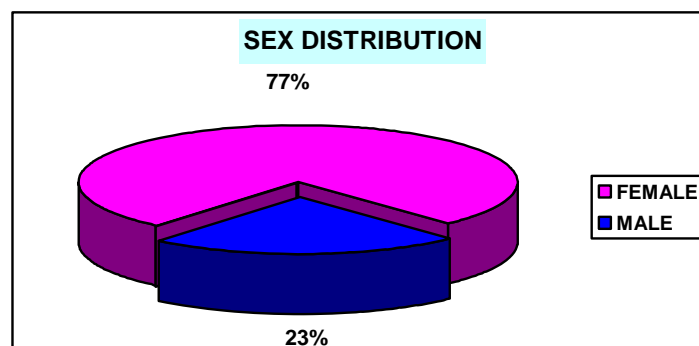
Table No. 1

Sex distribution

Sex	No of cases	Percentage
Male	7	23
Female	23	77
<b>Total</b>	<b>30</b>	<b>100</b>

Out of 30 cases, there were 7 males and 23 females. Their ages were ranging from 17 to 50 years. 23% of cases were male and 77% of cases were females. The housewives are more affected to **Gunmassolai** due to altered food diet, stress and anger

**Pie diagram showing the sex distribution of Gunmassolai**



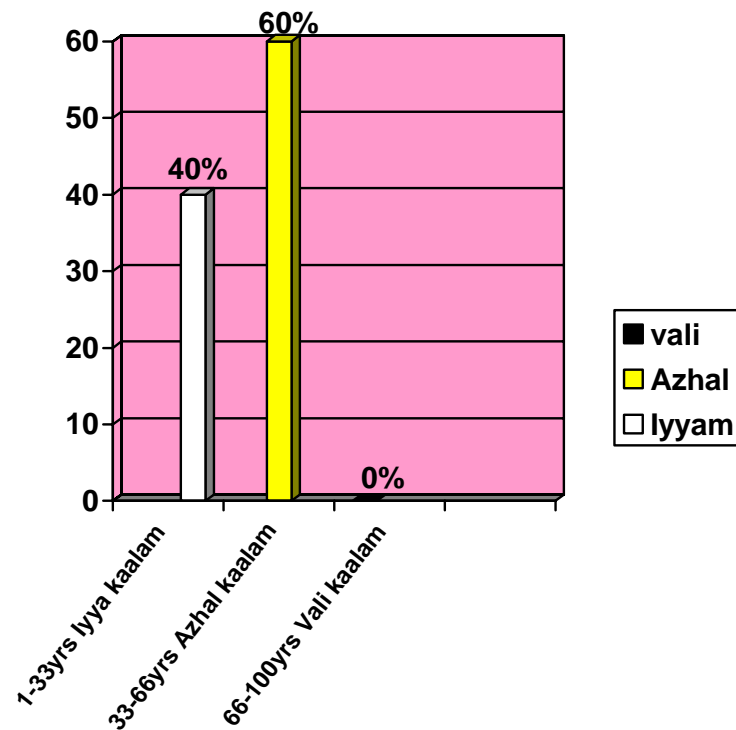
## 7.2 AGE DISTRIBUTION WITH CORRESPONDING KAALAM

Table No. 2 Age distribution with corresponding Kaalam

Age Group and kaalam	No of cases	Percentage
1 to 33 yrs - Iyya Kaalam	12	40
33 to 66 yrs - Azhal Kaalam	18	60
66 to 100 yrs - Vali Kaalam	0	0
<b>Total</b>	<b>30</b>	<b>100</b>

Among the 30 cases of this study 40% of cases were in the Iyya Kaalam i.e age group between 1 to 33 yrs. 60% of cases were in the Azhal Kaalam i.e age group between 33 to 66 yrs.

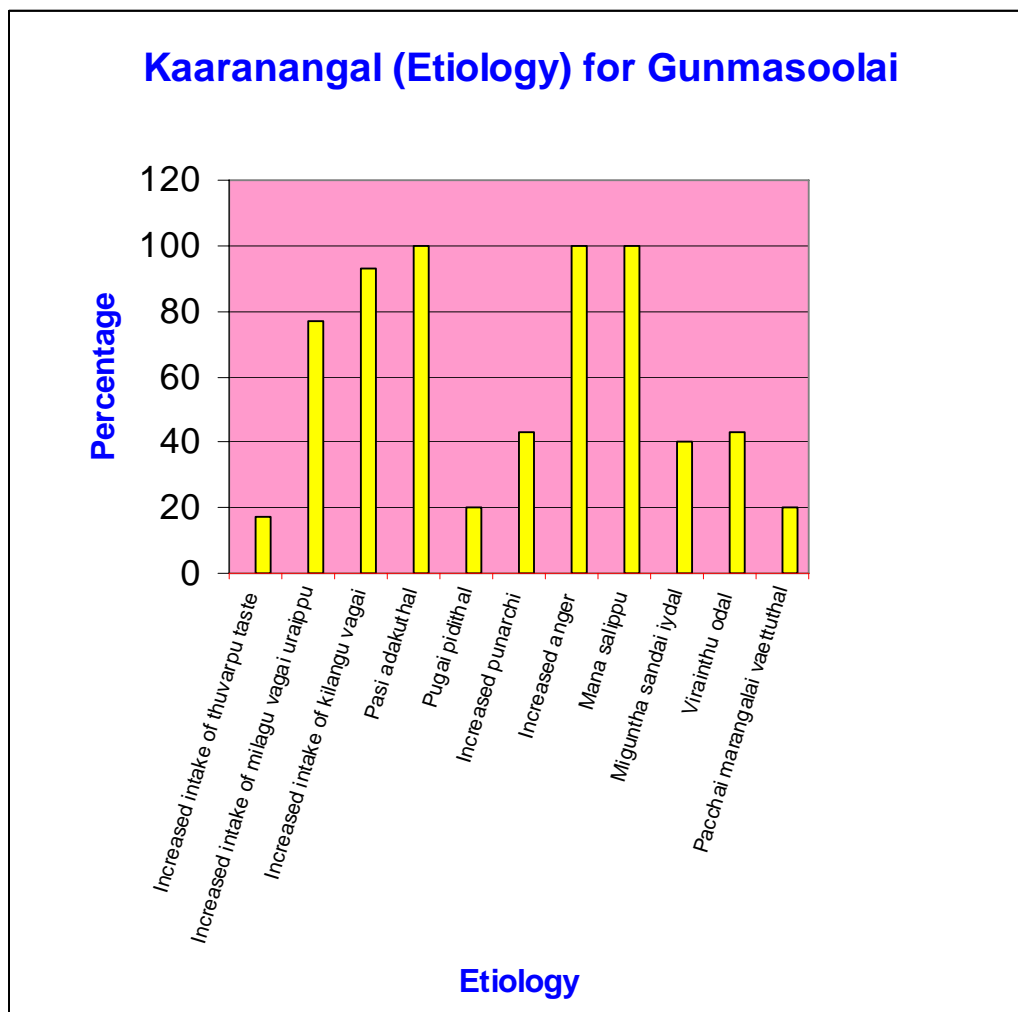
**Bar diagram showing the Age distribution with the corresponding Kaalam**



**7.3 KAARANANGAL FOR GUNMASSOLAI (ETIOLOGY)***Table No. 3 Kaaranangal for Gunmassolai (Etiology)*

<b>Kaaranangal for Gunmassolai</b>	<b>No. of. Case (out of 30)</b>	<b>Percentage</b>
Increased intake of thuvarpu taste	5	17
Increased intake of milagu vagai uraippu	23	77
Increased intake of kilangu vagai	28	93
Pasi adakuthal	30	100
Pugai pidithal	6	20
Increased punarchi	13	43
Increased anger	30	100
Mana salippu	30	100
Miguntha sandai idal	12	40
Virainthu odal	13	43
Pacchai marangalai vaettuthal	6	20

Among the 30 case, 100 % of cases were having increased anger, Mana salippu, Pasi adakuthal and 93 % of cases were having increased intake of Kilangu vagai about 77% case were having increased intake of milagu vagai uraippu



#### 7.4 POTHU KAARANANGAL FOR VALI (ETIOLOGY)

Table No. 4

Pothu Kaaranangal For Vali (Etiology)

Pothu Kaaranangal for Vali	No. of. Case (out of 30)	Percentage
Increased intake of Kaipu taste	12	37
Increased intake of Thuvarpu taste	5	17
Increased intake of Kaarpu taste	23	77
Increased intake of Pulipu	23	77
Increased intake of Palaya saatham	20	67

Increased intake of Kail varagu	7	23
Increased intake of Varagu	1	3
Increased intake of Naei[ghee]	18	60
Miguntha kaatru padum padi iruthal	27	90
Altered diet timings	30	100
Increased intake of water	27	90
Increased Anger	30	100
Fear	30	100
Sadness [Thukkam]	30	100
Fast running [Virainthu oodal]	13	43
Prolonged constipation	28	93
Pagalil thungi iravil Kanvizhithal	20	67
Increased sexual desire	13	43
Increased Starvation	30	100

Among the 30 case, 100 % of cases were having altered diet timings, increased starvation, fear, sadness (thukkam) and increased anger. 93 % of cases were having prolonged constipation, 90% case were having increased intake of water, miguntha kaatru padum padi iruthal, 77% case were having increased intake of pulipu and increased intake of kaarpu taste. 67% of cases were having increased intake of palaya saatham and pagalil thungi iravil kanvizhithal. 60% of cases having increased intake of naei[ghee].

**7.5 FOOD HABIT***Table No. 5**Food Habit*

<b>Food Habit</b>	<b>No. of. Cases (out of 30)</b>	<b>Percentage</b>
Vegetarian	1	3
Non Vegetarian	29	97
Alcohol	5	17
Smoking	6	20

Among the 30 cases of this study 97% of cases were Non vegetarian, 20% were smoking and 17% were Alcoholic.

**7.6 UDAL VANMAI***Table No. 6**Udal Vanmai*

<b>Udal Vannmai</b>	<b>No of cases</b>	<b>Percentage</b>
Iyyalpu	2	7
Valivu	1	3
Melivu	27	90
<b>Total</b>	<b>30</b>	<b>100</b>

Among the 30 cases of this study 90% of cases were Melivu udal Vanmai.

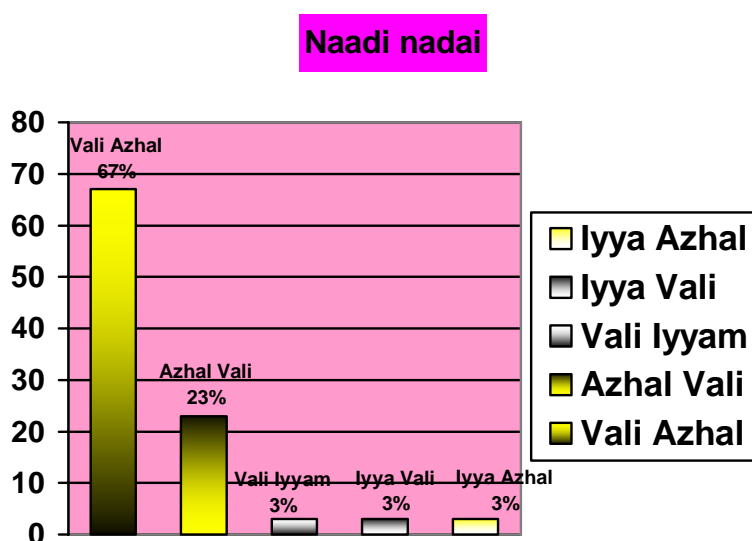
**7.7 NAADI***Table No. 7**Naadi*

<b>Naadi</b>		<b>No. of. Cases (out of 30)</b>	<b>Percentage</b>
Naadi Nithanam	Vannmai	3	10
	Menmai	27	90

	<b>Total</b>	<b>30</b>	<b>100</b>
Naadi Panbhu	Puranadai	30	100
	Azhunthal	2	7
	Kalatthal	30	100
Naadi Nadai	Vali Azhal	20	67
	Azhal Vali	7	23
	Iyya Vali	1	3
	Vali Iyyam	1	3
	Iyya Azhal	1	3
	<b>Total</b>	<b>30</b>	<b>100</b>

Among the 30 cases of this study 90% of cases were having Naadi nithaanam as Menmai. 100% were having Kallathal and puranadai as Naadi Panbhu. In the Naadi nadai, 67% were having Vali Azhal, 23% were Azhal Vali and 3% were Vali Iyyam, Iyya Vali and Iyya Azhal

**Bar diagram showing Naadi nadai in percentage**





**7.8 NAA***Table No. 8**Naa*

<b>Naa</b>		<b>No. of. Cases (out of 30)</b>	<b>Percentage</b>
Thanmai	Maa padithal	27	90
	Vedippu	30	100
	<b>Total</b>	<b>30</b>	<b>100</b>
Niram	Karuppu	17	57
	Manjal	0	0
	Vellupu(palloriness)	30	100
	<b>Total</b>	<b>30</b>	<b>100</b>
Suvai	Kaippu	2	6.6
	Normal	5	16.6
	Loss of taste	23	76.6
	<b>Total</b>	<b>30</b>	<b>100</b>
Vai neer ooral	Increased	27	90
	Normal	3	10
	<b>Total</b>	<b>30</b>	<b>100</b>

Among the 30 cases of this study 90% of cases were having Maapadithal, 100% case were having Veddipu. In tongue 100 % case were having Velluppu (palloriness) and 57% of cases were having Karruppu niram. In Suvai among 30 cases 76.6% cases were having Loss of taste and 6.6% of cases were having Kaippu taste. Among 90% of case were having increased saliva secretion.

**7.9 NIRAM, MOZHI AND VIZHI***Table No. 9**Niram, Mozhi and Vizhi*

<b>Niram, Mozhi and Vizhi</b>		<b>No. of. Cases (out of 30)</b>	<b>Percentage</b>
Niram	Karuppu	25	83.3
	Manjal	1	3.3
	Vellupu	4	13.3
	<b>Total</b>	<b>30</b>	<b>100</b>
Mozhi	Sama oli	26	87
	Urattha oli	0	0
	Thazhantha oli	4	13
	<b>Total</b>	<b>30</b>	<b>100</b>
Vizhiyin Niram	Karuppu	0	0
VenVizhi	Manjal	10	33
	Sivappu	4	13
	Vellupu (pallor)	30	100
Vizhiyin Thanmai	Kanneer	5	17
	Kan Erichchal	18	60
	Peelai seruthal	5	17
	Parvai kuraivu	17	57

Among the 30 cases of this study 83.3% cases were black colour. 87% of cases were having Sama oli. In the Naadi nadai, In vizhiyin niram, 100% were having Vellupu , 33% were Manjal and 13% were Sivappu. 60% cases have Kan erichchal and 57% cases have vision affected. 17% cases have Kanneer and peelai seruthal.

**7.10 MEIKURI***Table No. 10**Meikuri*

<b>Mei kuri</b>		<b>No. of. Cases (out of 30)</b>	<b>Percentage</b>
Veppam	Mitham	26	87
	Migu	0	0
	Thatpam	4	13
	<b>Total</b>	<b>30</b>	<b>100</b>
Viyarvai	Normal	26	87
	Reduced	4	13
	<b>Total</b>	<b>30</b>	<b>100</b>
Thanmai	Thodu vali	30	100
	Udal varatchi	24	80

Among the 30 cases of this study 87% of cases were having Mitha veppam.

87% of cases were having normal viyarvai. 100% of Cases were having Thodu Vali and 80% of cases were having Udal varatchi.

**7.11 MALAM***Table No. 11**Malam*

<b>Malam</b>		<b>No. of. Cases (out of 30)</b>	<b>Percentage</b>
Niram	Karuppu	18	60
	Manjal	12	40
	<b>Total</b>	<b>30</b>	<b>100</b>
Thanmai	Mala Sikkal	28	93
	Sirutthal	28	93

Among the 30 cases of this study 60% of cases were having Karutha malam.

93% of cases were having Malasikkal and Siruthal.

**7.12 NEER KURI***Table No. 12**Neer Kuri*

<b>Neer Kuri</b>		<b>No. of. Cases (out of 30)</b>	<b>Percentage</b>
Neer Thanmai	Neer Manam	8	27
	Neer Erichchal	16	53
Neer Niram	Venmai	4	13
	Manjal	20	67
	Crystalclear	6	20
	<b>Total</b>	<b>30</b>	<b>100</b>
Nurai	Nil	24	80
	Reduced	6	20
	<b>Total</b>	<b>30</b>	<b>100</b>
Edai	Normal	30	100
	<b>Total</b>	<b>30</b>	<b>100</b>
Enjal	Normal	10	33
	Reduced	20	67
	<b>Total</b>	<b>30</b>	<b>100</b>
Nei kuri	Aravam	3	10
	Muthu	4	13
	Melaparaviyathu	1	3
	Asathiyam	26	87

Among the 30 cases of this study 27% of cases were having Neer manam. 53% of cases were having Neer erichchal. 67% of Cases were having Manjal niram urine and 80% of cases were having Udai varatchi. 100% were normal edai. 67% were having reduced Enjal. 87% of cases were having Asathiya Nei kuri.

**7.13 IMPORIGAL AND KANMAENTHRIYANGAL***Table No. 13**Imporigal and Kanmaenthriyangal*

<b>Imporigal and Kanmaenthriyangal</b>		<b>No. of. Cases affected (out of 30)</b>	<b>Percentage</b>
Imporigal	Mei	30	100
	Vaai	21	70
	Kan	17	57
Kanmaenthriyangal	Kaal	3	10
	Eruvaai	28	93
	Karuvaai	7	23

Among the 30 cases of this study, in 100% of cases Mei had affected and in 70% of cases Vaai had affected. In 93% of cases Eruvaai had affected

**7.14 MANIKADAI NOOL***Table No. 14**Manikadai Nool*

<b>Manikadai nool (Viral kadai)</b>	<b>No of cases</b>	<b>Percentage</b>
8	16	53.3
9	3	10.0
9 ¼	2	6.6
9 ½	3	10.0
9¾	1	3.3
10	5	16.6
<b>Total</b>	<b>30</b>	<b>100</b>

Out of 30 cases 53.3% of cases have 8 V.K, 10% of cases have 9 ½ V.K, 3.3% of cases have 9¾, 6.6% of cases have 9¼, V.K, 16.6% of cases have 10 V.K.

## Bar diagram showing the Manikadai nool for Gunmasoali

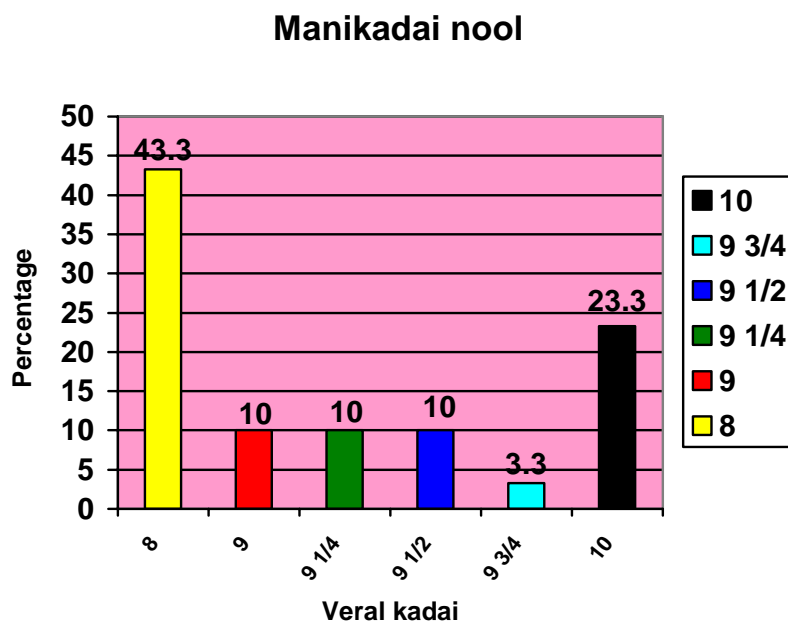
**7.15 UYIR THATHUKKAL**

Table No. 15

Uyir Thathukkal

Uyir Thathukkal		No. of. Cases affected (out of 30)	Percentage
Vali	Pranan (Uyirkkaal)	30	100
	Abanan (Keezh nokku kaal)	30	100
	Samanan (Naduk kaal)	30	100
	Uthanan (Mel nokku kaal)	30	100
	Viyanan (Paravu kaal)	30	100
	Naahan	0	0
	Koorman	17	57
	Kiruharan	28	93
	Devathathan	30	100
	Dhananjeyan	-	-

Azhah	Analam(Aakku anal)	30	100
	Ranjagam(Vanna eri)	30	100
	Alosagam (Nokku anal)	17	57
	Prasagam (Ul oli thee)	24	80
	Saathaham(Aatral angi)	30	100
Iyya	Avalambagam(Ali iyam)	30	100
	Kilethagam(Neerpi iyam)	30	100
	Pothagam(Suvai kaan iyam)	21	70
	Tharpagam(Niraivu iyam)	18	60
	Santhigam(Ondri iyam)	7	23

In types of Vali, out of the 30 cases of this study, in 100% of cases Pranana (Uyirkkaal) , Abaanan (Keezh nokku kaal) , Samaanan (Naduk kaal), Uthanaan (Mel nokku kaal), Viyaanan (Paravu kaal) and Devathathan are affected. In 93% of cases Kiruharan had affected. In 57% of case Koorman had affected.

In Azhal, out of 30 cases of this study, in 100% of cases, Analam(Aakku anal), Ranjagam(Vanna eri) and Saathaham(Aatral angi) are affected. In 57% of case Alosagam (Nokku anal) had affected. In Prasagam (Ul oli thee) 87% of cases are affected

In Iyyam, out of 30 cases of this study, in 100% of cases, Avalambagam(Ali iyam) and Kilethagam(Neerpi iyam) are affected. In 70 % of cases Pothagam(Suvai kaan Iyyam) had affected. In 60 % of cases Tharpagam(Niraivu iyam) had affected.

**7.16 UDAL THATHUKKAL***Table No. 16**Udal Thathukkal*

<b>Udal Thathukkal</b>	<b>No. of. Cases affected (out of 30)</b>	<b>Percentage</b>
Saaram	30	100
Senneer	30	100
Oon	28	93
Kozhuppu	28	93
Enbu	7	23
Moolai	0	0
Sukilam /Suronitham	7	23

In udal thaathukkal Out of 30 cases 100% of cases have deranged saarum and chenner, 93% of cases have deranged Oon and Kozhuppu.

**7.17 NOI UTRA KAALAM AND NILAM***Table No. 17**Noi utra Kaalam and Nilam*

<b>Noi Utra Kaalam and Nilam</b>		<b>No. of. Cases affected (out of 30)</b>	<b>Percentage</b>
Noi Utra Kaalam	Kaarkaalam	2	7
	Koothirkaalam	4	13
	Munpanikaalam	3	10
	Pinpanikaalam	2	7
	ElavenirKaalam	3	10
	Muduvenirkaalam	16	53
Noi Utra Nilam	Kurinji	3	10
	Mullai	1	3
	Marutham	6	20
	Neithal	20	67
	Palai	0	0



In Kaalam, out of the 30 cases of this study 53% of cases were affected in Muduvenil Kaalam. In Nilam, 67% of case had affected from Neithal Nilam.

### 7.18 RAASI AND NATCHATHIRAM

Table No. 18 *Raasi and Natchathiram*

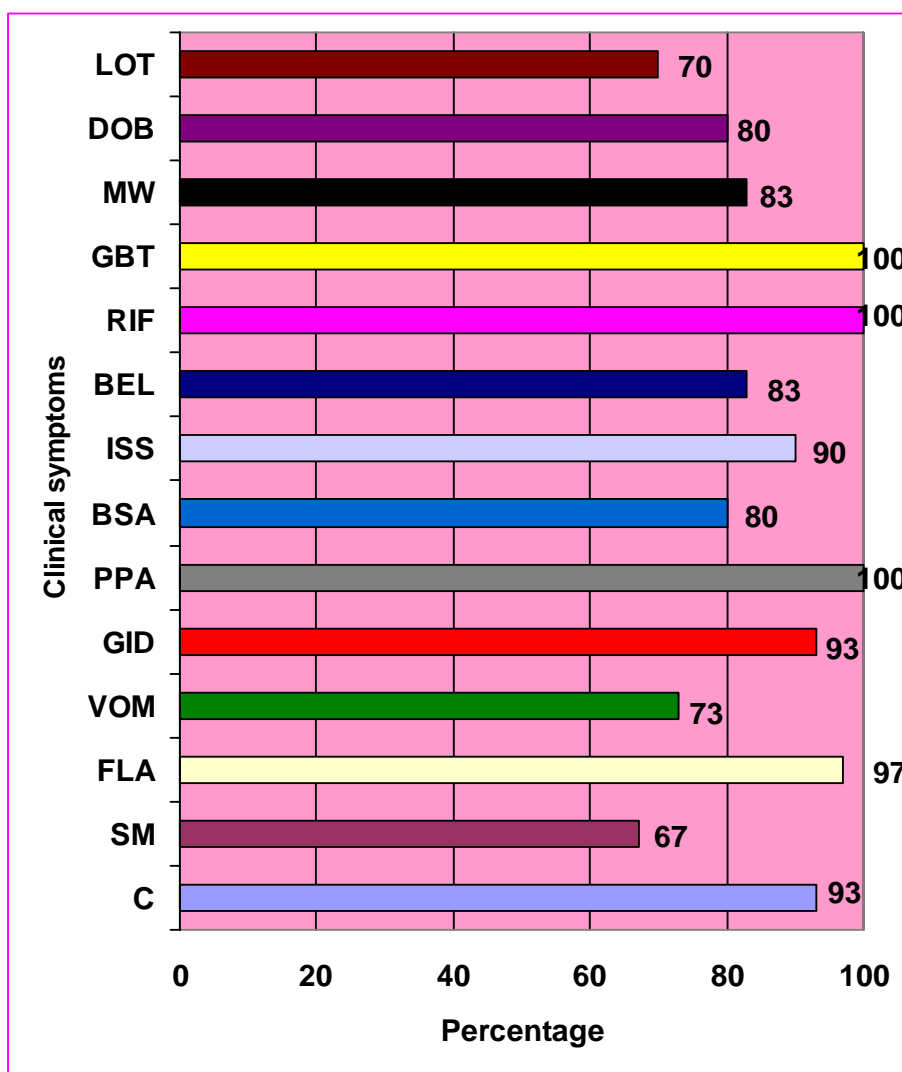
Raasi and Natchathiram		No. of. Cases	Percentage
Raasi	Meshaam	1	4
	Rishabam	1	4
	Katakam	4	16
	Simmam	8	32
	Thulam	10	40
	Meenam	1	4
	<b>Total</b>	<b>25</b>	<b>100</b>
Natchathiram	Barani	2	15.3
	Karthigai	1	7.7
	Rohini	1	7.7
	Makam	1	7.7
	Visakam	5	38.3
	Uthiradam	2	15.3
	Avittam	1	7.7
	<b>Total</b>	<b>13</b>	<b>100</b>

Out of 25 cases 40% cases documented under Thulaam and 32% of cases under simmam. In Natchathiram out of 13 cases 38.3% of cases were documented on Visakkam.

**7.19 CLINICAL SIGN OF GUNMASSOLAI***Table No. 19**Clinical sign of Gunmassolai*

<b>Clinical Sign of Gunmassolai</b>	<b>No. of. Cases (out of 30)</b>	<b>Percentage</b>
Constipation	28	93
Scanty micturation(Dysuria)	20	67
Flatulence (Rumbling noise)	29	97
Vomitting	22	73
Moorchchai (Giddiness)	28	93
Severe pricking pain in abdomen	30	100
Burning sensation in abdomen	24	80
Increased salivary secretion	27	90
Belching	25	83
Reduced intake of food	30	100
General body tiredness (Vedumbal)	30	100
Mild Warmthness (Heatness of body -Azharchi)	25	83
Dryness of body	24	80
Loss of taste	23	77

In clinical sign, out of the 30 cases, 100% of cases had severe pricking pain in abdomen, reduced intake of food and general body tiredness (vedumbal). 97% of cases have flatulence. 93 % of cases were having malasikkal and moorchai. 90% of cases were having increased salaiva. 83 % of cases had mild warmthness (heatness of body – azharchi). 80% of cases have dryness of body and burning sensation in abdomen and 83 % of cases have belching.

**Bar diagram showing the clinical symptoms percentage recorded for Gunmassolai**

C - Constipation

FLA - Flatulence

GID - Giddiness

BSA - Burning sensation in abdomen

BEL - Belching

GBT - General body tiredness (Vedumbal)

DON - Dryness of body

SM - scanty micturation

VOM - vomit

PPA - pricking pain in the abdomen

ISS - Increased salivary secretion

RIF - Reduced intake of food

MW - Mild Warmthness

LOT - Loss of taste

## 7.20 BLOOD GROUP

Table No. 20

Blood Group

Blood group	No. of. Cases (out of 20)	Percentage
“A” Group	1	5
“B” Group	3	15
“AB” Group	1	5
“O” Group	15	75

Out of 20 cases 75% cases were having “O” Blood Group.

## 7.21 INVESTIGATIONS

Table No. 21

Investigations

Investigations		No. of. Cases	Percentage
Hb	8.0-8.9 gms	4	13.3
	9.0-9.9 gms	10	33.3
	10.0-10.9 gms	9	30.0
	11.0-11.9 gms	7	23.3
	<b>Total</b>	<b>30</b>	<b>100.0</b>

Out of 30 cases 33.3% of cases have 9 to 10 gms % hemoglobin, 30.0% of cases have 10 to 10.9 gms % hemoglobin.

## CHAPTER 8

## DISCUSSION

- Approximately 1500 cases of Gunmam were recorded in the *out patient department of Ayothidoss pandithar hospital, National institute of siddha*. Author has seen 200 cases of Gunmam in which author selected 30 cases, with the clinical symptoms of **Gunmassolai** for the study.
- **Gunmassolai** is a specific type of disease with pricking pain in the abdomen with many other symptoms like constipation, flatulence, body pain etc.
- **Gunmassolai** is classified in the soolai types according to Yugi vaithiya sinthamani, this literature also describes 8 types Gunmam separately.
- According to Literature Siddha maruthuvam and Noi naadal part -11, it says Soolai gunmam is equivalent to Vayu gunmam and Paayuru gunmam. But the Soolaigunam is the combination of Soolai and Gunmam so only the saint Yugi muni kept the **Gunmassolai** in the Classification of Soolai.
- Other Saints like Thanvanthri, Thirumoolar and the literature Aathmaratchamirtham had classified the **Gunmassolai** under the Gunmam classification itself. No other literature except Yuki muni defines **Gunmassolai** under Soolai classification. So according to these literatures **Gunmassolai** is a type of Gunmam disease.
- In the present study comprising 30 patients, all were between the ages of 17 to 50 years. No patients were below 17 and above 50 years. Among the

30 patients admitted in the **Out patient and Inpatient department of Ayodidoss Pandithar Hospital, National institute of Siddha**. All the patients were seen through out all the seasons.

- There were 7 males and 23 females. Their ages ranging from 17 to 50 years. So most of the cases were females. Housewife and low socioeconomic people are more prone to **Gunmassolai** mainly due to starvation altered timing of food and stress.
- The **Gunmassolai** mostly occurs in the Azhal Kaalam i.e age group between 33 to 66 yrs. It has Naadi nithaanam as Menmai.
- In **Gunmassolai** majority of cases were having Maapadithal and Veddipu in the tongue. The colours of the tongue were Velluppu (palloriness) and most of the cases were having Karrupu niram. Majority of cases were having loss of taste and increased salivation. Most cases have Sama oli.
- In Most of the cases vizhiyin niram were Vellupu
- Most cases have Mitha veppam and normal viyarvai. All Cases have Thodu Vali and most cases have Udal varatchi.
- In Gumasoolai most cases have Karutha malam, Malasikkal and Siruthal.
- In half of the cases Neer erichal were present. Most Cases have Manjal niram urine, normal edai, and reduced enjal. The Nei kuri of **Gunmassolai** shows mostly Asathiya Nei kuri i.e fastly spreading and salladai kan in nature.
- The Manikadai nool for Gunmassolai mostly have 8 Viral kadai
- In **Gunmassolai** Mei, vaai, Eruvaai had affected

- In sub types of Vali, Pranan (Uyirkkaal) , Abaanan (Keezh nokku kaal) , Samaanan (Naduk kaal), Uthaanan (Mel nokku kaal), Viyaanan (Paravu kaal) and Kiruharan, Devathathan are affected.
- In Azhal sub types Analam(Aakku anal), Ranjagam(Vanna eri) and Saathaham(Aatral angi) are affected.
- In Iyyam sub types Avalambagam (ali iyam) and Kilethagam(neerpi iyam), Pothagam(suvai kaan iyyam) are affected.
- In udal thaathukkal 100% of cases had deranged Saarum and Chenner, 93% of cases have deranged Oon and Kozhuppu.
- Most of the cases have the vali migu gunam Characters like abdominal distension, ookkam inmai, giddiness, weakness, emaciation, and constipation, body color –blackish, insomnia and shivering of body.
- Most of the **Gunmassolai** were affected in Muduvenil Kaalam. Most of the **Gunmassolai** were affected in Neithal Nilam.
- The Thulam and Simmam rasi are more prone to **Gunmassolai** disease.
- In the 96 Thathuvam Vayu and Akaaya bootham mainly deranged and leads to derangement of other boothams.
- In Pori the Naa, in Pulan the Mei and Vaai, in Kanmenthiriyam the Eruvaai are affected
- In the Anthakaranam the four anthakaranams and in Aasayam the Amarvasayam, Pakirvasayam, Malavasayam and Chalavasayam are affected.

- In Kosam the Annamayakosam and the Manomayakosam affected. The affected annamayakosam affects other kosam.
- In Aathaaram, the Moolatharam, Swathittaanam and Manipooragam is affected and in mandalam the thee mandalam is affected
- The Thee vinai and the Thamogunam are the main etiological factors for **Gunmassolai**.
- Most of the case have anemia. The “O” blood groups are more prone to **Gunmassolai**.
- Anger, fear, sad, non vegetarian diet, smoking, alcohol, Vali (Vatham) inducing diet more aggravating factors to this disease.
- The main causes of Gunmam and Soolai are more closely resembles each other, so the causes of these both should be prevented to reduce the severity of this disease. Along with the above causes, the causes of Vali disease also should be prevented. If failed these aggravates the disease further severely. The Gunmam disease case without the precaution of these factors it will lead to **Gunmassolai**.

## Differential diagnosis of Gunmassolai

### *1. Iyya gunmam – இய குன்மம்*

Though the patient had emaciation, giddiness, dryness of the skin, loss of strength, loss of appetite and anorexia, due to absence of decreased salivation, mental confusion, paloriness of skin, dry cough, Sudden Shivering and heaviness of head, it is not Iyya Gunmam



## 2. *Sakthi Gunmam.* - சத்திகுன்மம்

Though the patient had indigestion, burning sensation, giddiness, vomiting, flatulence, tiredness, constipation, increased heat in the body, inability to walk, loss of taste and due to absence of protruded small nerves and numbness and also due to presences of severe pain in the abdomen, it is not Sakthi Gunmam.

## 3. *Vali Gunmam* - வலிகுன்மம்

Though the patient had abdominal bloating, dryness of the skin, flatulence, Loss of appetite, pain all over the body, due to absence of mental confusion, disturbed sleep, throbbing pain in the hypochondrium, pain in the back and hip, high fever, false appetite and due to presence of severe pricking pain in the abdomen, this is not Vali Gunmam.

## 4. *Aama soolai* – ஆமசூலை

Though the patient had indigestion, increased intake of water, increased intake of pungent and better taste foods and starvation, the severe pricking pain in the stomach, due to absence of pricking pain in ribs this is not Aamasoolai.

## 5. *Gunma peruvayiru* - குன்ம பெருவயிறு

Though the patient had indigestion, severe pain in the abdomen, vomiting, due to absence of diarrhea, swelling and hardness in the ribs, hip and stomach, this is not Gunma peruvayiru.



## CHAPTER 9

### SUMMARY AND CONCLUSION

1. The causes for **Gunmassolai** which was mentioned by the Siddhars were maximum correlated in this Study. So by avoiding the causes we can prevent the **Gunmassolai**. Living a mortal life without high sexual thought, helping others, avoiding mental depressions or anger, unaltered timing food are the main factor to avoid this disease
2. In the Sothidam, the Thulam and Simma raasi gets affected in **Gunmassolai**. These rasi patients should take care to prevent this disease.
3. Neithal nilam are more prone to this disease. These Neithal nilam patients should take care to prevent this disease.
4. The Azhal kaalam i.e age between 34 to 66 yrs are mostly affected. So this age group people should take care to prevent this disease.
5. In the three humours the Vali humour is affected more in this disease which leads to derangements of other two humours. The diet with Anti Vali humour will prevent **Gunmassolai**. Particularly the Gunmam patient should avoid the Vali humour diet and activities, because this will induce the Vali humour and leads to the **Gunmassolai**, which is the next stage of Gunmam with severe pricking pain in the abdomen etc.
6. Since the Gunmam is the continuation of **Gunmassolai**, patient should take care in the beginning stage of Gunmam itself to prevent **Gunmassolai** by following the anti Vali diet, good Habit and spiritual acts

7. The signs and symptoms correlate more closely to chronic gastric ulcer in modern aspects. The chronic gastric ulcer with fibrosis condition likely to more resemble with the signs and symptoms which is also not cured by ordinary treatment and required surgery. In Siddha aspect **Gunmassolai** is Kanma noi and is incurable.
8. If the **Gunmassolai** occurred, though it is incurable due to Kanma Noi, to cure **Gunmassolai** the patient should do the Kanmanivarthi mentioned in Agathiyar kanmakaandam along with good habit, spiritual act and restriction over the causative factors.
9. Though it is Kanma noi and incurable, there are many medicines found specific to **Gunmassolai** in Noigalukku Siddha Parikaaram, Anubhava vaithiya muraigal, Vaithiya thirattu and etc. So if **Gunmassolai** occurs then the patient should take medicine mentioned in above literatures
10. Should avoid angry, bad habits like smoking, alcohol and non vegetarian.
11. Regular timing of food intake and strict restriction over anti Vali diet and spicy foods like pepper, chilly should be followed.
12. If the **Gunmassolai** patient doesn't follow this pattern then it will lead to critical condition since it is an Asaathiya noi.

*By this study of Envagai thervu, Nilam, Kaalam, Sothidam, Manikkadai nool and along with the Clinical symptoms, the author concludes it as **Gunmassolai** and Vali humour affected more prominently in this disease.*



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- ♠ Yakoppu vaithiyam 300
- ♠ Yugi Vaidhya Chinthamani
- ♠ Yugi vaithiya kaaviyam by Thamarai Noolagam

# ANNEXURE

## NATIONAL INSTITUTE OF SIDDHA, CHENNAI-47

### A STUDY TO ASSESS THE DIAGNOSTIC ABILITY OF SIDDHA SYSTEM FOR *GUNMASOOLAI*

#### DIAGNOSTIC PROFORMA FOR *GUNMASOOLAI*

1. I.P /O.P. _____	2. Bed No _____	3. S.No <input type="text"/>
4. Name _____	5. Age (yr) _____	6. Gender M <input type="checkbox"/> F <input type="checkbox"/>
7. Occupation _____		
8. Permanent Address _____ _____ _____		
9. Complaints and Duration _____ _____ _____		
10. History of Present Illness _____ _____ _____		
11. Family History	1. No <input type="checkbox"/>	2. Yes <input type="checkbox"/> _____
12. Menstrual History	1. Normal <input type="checkbox"/>	2. Abnormal <input type="checkbox"/> _____
13. Food Habit	1. Veg <input type="checkbox"/>	2. Non Veg <input type="checkbox"/>

#### SPECIFIC ETIOLOGY FOR *GUNMASOOLAI*

Seiyal maarupadum karanam	1. Yes	2. No
14. Increased intake of thuvarpu taste	<input type="checkbox"/>	<input type="checkbox"/>
15. Increased intake of milagu vagai uraippu	<input type="checkbox"/>	<input type="checkbox"/>
16. Increased intake of kilangu vagai	<input type="checkbox"/>	<input type="checkbox"/>
17. Pasi adakuthal	<input type="checkbox"/>	<input type="checkbox"/>
18. Pugai pidithal	<input type="checkbox"/>	<input type="checkbox"/>
19. Increased punarchi	<input type="checkbox"/>	<input type="checkbox"/>



<b>Manam maarupadum karanam</b>	<b>1. Yes</b>	<b>2. No</b>
20. Increased anger	<input type="checkbox"/>	<input type="checkbox"/>
21. Mana salippu	<input type="checkbox"/>	<input type="checkbox"/>
22. Siraipattu irruthal	<input type="checkbox"/>	<input type="checkbox"/>
23. Thiruduthal	<input type="checkbox"/>	<input type="checkbox"/>
24. Miguntha sandai iydal	<input type="checkbox"/>	<input type="checkbox"/>
<b>Manam matrum Seiyal karanam</b>		
25. Virainthu odal	<input type="checkbox"/>	<input type="checkbox"/>
26. Pacchai marangalai vaettuthal	<input type="checkbox"/>	<input type="checkbox"/>

### **GENERAL ETIOLOGY FOR VATHAM**

<b>Seiyal maarupadum Karanam</b>	<b>1. Yes</b>	<b>2. No</b>
27. Increased intake of Kaipu taste	<input type="checkbox"/>	<input type="checkbox"/>
28. Increased intake of Thuvarpu taste	<input type="checkbox"/>	<input type="checkbox"/>
29. Increased intake of Kaarpu taste	<input type="checkbox"/>	<input type="checkbox"/>
30. Increased intake of Pulipu	<input type="checkbox"/>	<input type="checkbox"/>
31. Increased intake of Palaya saatham	<input type="checkbox"/>	<input type="checkbox"/>
32. Increased intake of Kail varagu	<input type="checkbox"/>	<input type="checkbox"/>
33. Increased intake of Varagu	<input type="checkbox"/>	<input type="checkbox"/>
34. Increased intake of Thinai	<input type="checkbox"/>	<input type="checkbox"/>
35. Increased intake of Naei[ghee]	<input type="checkbox"/>	<input type="checkbox"/>
36. Miguntha kaatru padum padi iruthal	<input type="checkbox"/>	<input type="checkbox"/>
37. Altered diet timings	<input type="checkbox"/>	<input type="checkbox"/>
38. Increased intake of water	<input type="checkbox"/>	<input type="checkbox"/>
<b>Manam maarupadum karanam</b>		
39. Increased Anger	<input type="checkbox"/>	<input type="checkbox"/>
40. Fear	<input type="checkbox"/>	<input type="checkbox"/>
41. Sadness [Thukkam]	<input type="checkbox"/>	<input type="checkbox"/>
42. Fast running [Virainthu oodal]	<input type="checkbox"/>	<input type="checkbox"/>
<b>Manam matrum Seiyal maarupadum Karanam</b>		
43. Prolonged constipation	<input type="checkbox"/>	<input type="checkbox"/>
44. Pagalil thungi iravil Kanvizhithal	<input type="checkbox"/>	<input type="checkbox"/>
45. Increased Starvation	<input type="checkbox"/>	<input type="checkbox"/>
46. Increased sexual desire	<input type="checkbox"/>	<input type="checkbox"/>

## ENVAGAI THERVU

### NAADI (KAI KURI)

#### I. Naadi Nithanam

47. Kalam

- |                   |                          |                    |                          |
|-------------------|--------------------------|--------------------|--------------------------|
| 1. Kaarkaalam     | <input type="checkbox"/> | 2. Koothirkaalam   | <input type="checkbox"/> |
| 3. Munpanikaalam  | <input type="checkbox"/> | 4. Pinpanikaalam   | <input type="checkbox"/> |
| 5. Ilavenirkaalam | <input type="checkbox"/> | 6. Muduvenirkaalam | <input type="checkbox"/> |

48. Desam

- |          |                          |           |                          |
|----------|--------------------------|-----------|--------------------------|
| 1. Kulir | <input type="checkbox"/> | 2. Veppam | <input type="checkbox"/> |
|----------|--------------------------|-----------|--------------------------|

49. Vayadu

- |            |                          |             |                          |              |                          |
|------------|--------------------------|-------------|--------------------------|--------------|--------------------------|
| 1. 1-33yrs | <input type="checkbox"/> | 2. 33-66yrs | <input type="checkbox"/> | 3. 66-100yrs | <input type="checkbox"/> |
|------------|--------------------------|-------------|--------------------------|--------------|--------------------------|

50. Udal Vannmai

- |            |                          |           |                          |           |                          |
|------------|--------------------------|-----------|--------------------------|-----------|--------------------------|
| 1. Iyyalpu | <input type="checkbox"/> | 2. Valivu | <input type="checkbox"/> | 3. Melivu | <input type="checkbox"/> |
|------------|--------------------------|-----------|--------------------------|-----------|--------------------------|

51. Vannmai

- |            |                          |           |                          |
|------------|--------------------------|-----------|--------------------------|
| 1. Vannmai | <input type="checkbox"/> | 2. Menmai | <input type="checkbox"/> |
|------------|--------------------------|-----------|--------------------------|

52. Panbhu

- |                 |                          |              |                          |              |                          |
|-----------------|--------------------------|--------------|--------------------------|--------------|--------------------------|
| 1. Thannadai    | <input type="checkbox"/> | 2. Puranadai | <input type="checkbox"/> | 3. Illaithal | <input type="checkbox"/> |
| 4. Kathithal    | <input type="checkbox"/> | 5. Kuthithal | <input type="checkbox"/> | 6. Thullal   | <input type="checkbox"/> |
| 7. Azhutthal    | <input type="checkbox"/> | 8. Padutthal | <input type="checkbox"/> | 9. Kalatthal | <input type="checkbox"/> |
| 10. Munnokku    | <input type="checkbox"/> | 11. Pinnokku | <input type="checkbox"/> | 12. Suzhalal | <input type="checkbox"/> |
| 13. Pakkamnokku | <input type="checkbox"/> |              |                          |              |                          |

#### II. Naadi nadai

53. Nadai

- |               |                          |                |                          |               |                          |
|---------------|--------------------------|----------------|--------------------------|---------------|--------------------------|
| 1. Vali       | <input type="checkbox"/> | 2. Azhal       | <input type="checkbox"/> | 3. Iyyam      | <input type="checkbox"/> |
| 4. Vali azhal | <input type="checkbox"/> | 5. Azhal Vali  | <input type="checkbox"/> | 6. Iyya Vali  | <input type="checkbox"/> |
| 7. Vali iyyam | <input type="checkbox"/> | 8. Azhal Iyyam | <input type="checkbox"/> | 9. Iyya Azhal | <input type="checkbox"/> |

#### NAA

54. Maapadinthiruthal

- |            |                          |           |                          |
|------------|--------------------------|-----------|--------------------------|
| 1. Present | <input type="checkbox"/> | 2. Absent | <input type="checkbox"/> |
|------------|--------------------------|-----------|--------------------------|

55. Niram

- |            |                          |           |                          |             |                          |
|------------|--------------------------|-----------|--------------------------|-------------|--------------------------|
| 1. Karuppu | <input type="checkbox"/> | 2. Manjal | <input type="checkbox"/> | 3. Velluppu | <input type="checkbox"/> |
|------------|--------------------------|-----------|--------------------------|-------------|--------------------------|

56. Suvai

- |            |                          |           |                          |                  |                          |
|------------|--------------------------|-----------|--------------------------|------------------|--------------------------|
| 1. Pulippu | <input type="checkbox"/> | 2. Kaippu | <input type="checkbox"/> | 3. Inippu        | <input type="checkbox"/> |
| 4. Normal  | <input type="checkbox"/> |           |                          | 5. Loss of taste | <input type="checkbox"/> |

57. Vedippu

- |           |                          |            |                          |       |
|-----------|--------------------------|------------|--------------------------|-------|
| 1. Absent | <input type="checkbox"/> | 2. Present | <input type="checkbox"/> | _____ |
|-----------|--------------------------|------------|--------------------------|-------|

58. Vai neer ooral

- |              |                          |           |                          |            |                          |
|--------------|--------------------------|-----------|--------------------------|------------|--------------------------|
| 1. Increased | <input type="checkbox"/> | 2. Normal | <input type="checkbox"/> | 3. Reduced | <input type="checkbox"/> |
|--------------|--------------------------|-----------|--------------------------|------------|--------------------------|

#### 59. NIRAM

- |            |                          |           |                          |             |                          |
|------------|--------------------------|-----------|--------------------------|-------------|--------------------------|
| 1. Karuppu | <input type="checkbox"/> | 2. Manjal | <input type="checkbox"/> | 3. Velluppu | <input type="checkbox"/> |
|------------|--------------------------|-----------|--------------------------|-------------|--------------------------|

#### 60. MOZHI

Oli

- |             |                          |                |                          |                   |                          |
|-------------|--------------------------|----------------|--------------------------|-------------------|--------------------------|
| 1. Sama oli | <input type="checkbox"/> | 2. Urattha oli | <input type="checkbox"/> | 3. Thazhantha oli | <input type="checkbox"/> |
|-------------|--------------------------|----------------|--------------------------|-------------------|--------------------------|

## VIZHI

61. Niram(Venvizhi)

1. Karuppu ☐ 2. Manjal ☐ 3. Sivappu ☐ 4. Velluppu ☐

62. Kanneer 1. Present ☐ 2. Absent ☐

63. Erichchal 1. Present ☐ 2. Absent ☐

64. Peelai seruthal 1. Present ☐ 2. Absent ☐

65. Paarvaieelai 1. Normal ☐ 2. Affected ☐ \_\_\_\_\_

## MEI KURI (SPARISAM)

66. Veppam 1. Mitham ☐ 2. Migu ☐ 3. Thatpam ☐

67. Viyarvai 1. Increased ☐ 2. Normal ☐ 3. Reduced ☐

68. Thodu vali 1. Present ☐ 2. Absent ☐ \_\_\_\_\_

69. Udal varatchi 1. Present ☐ 2. Absent ☐ \_\_\_\_\_

## MALAM

70. Niram 1. Karuppu ☐ 2. Manjal ☐

3. Sivappu ☐ 4. Velluppu ☐

71. Sikkal 1. Present ☐ 2. Absent ☐ \_\_\_\_\_

72. Sirutthal 1. Present ☐ 2. Absent ☐ \_\_\_\_\_

73. kalichchal 1. Present ☐ 2. Absent ☐ \_\_\_\_\_

74. Seetham 1. Present ☐ 2. Absent ☐ \_\_\_\_\_

75. Vemmai 1. Present ☐ 2. Absent ☐ \_\_\_\_\_

## NEER KURI

76. Niram 1. Venmai ☐ 2. Manjal ☐ 3. Crystalclear ☐

77. Manam 1. Present ☐ 2. Absent ☐ \_\_\_\_\_

78. Nurai 1. Nil ☐ 2. Reduced ☐ 3. Increased ☐

79. a. Edai (Ganam) 1. Normal ☐ 2. Increased ☐ 3. Reduced ☐

79. b. Enjal (Alavu) 1. Normal ☐ 2. Increased ☐ 3. Reduced ☐

70. c. Erichchal 1. Present ☐ 2. Absent ☐

## 80. NEI KURI

1. Aravam ☐ 2. Mothiram ☐

3. Muthu ☐ 4. Aravil mothiram ☐

5. Aravil muthu ☐ 6. Mothirathil muthu ☐

7. Mothirathil aravam ☐ 8. Muthil aravam ☐

9. Muthil mothiram ☐ 10. Asathiyam ☐

**81. MANIKADAI NOOL (Viral kadai alavu)**

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**IMPORIGAL / IMPULANGAL****1. Normal    2. Affected**

82. Mei	<input type="checkbox"/>	<input type="checkbox"/>	_____
83. Vai	<input type="checkbox"/>	<input type="checkbox"/>	_____
84. Kan	<input type="checkbox"/>	<input type="checkbox"/>	_____
85. Mooku	<input type="checkbox"/>	<input type="checkbox"/>	_____
86. Sevi	<input type="checkbox"/>	<input type="checkbox"/>	_____

**KANMAENTHIRIYAGAL/ KANMAVIDAYANGAL****1. Normal    2. Affected**

87. Kai	<input type="checkbox"/>	<input type="checkbox"/>	_____
88. Kaal	<input type="checkbox"/>	<input type="checkbox"/>	_____
89. Vai	<input type="checkbox"/>	<input type="checkbox"/>	_____
90. Eruvai	<input type="checkbox"/>	<input type="checkbox"/>	_____
91. Karuvai	<input type="checkbox"/>	<input type="checkbox"/>	_____

**UYIR THATHUKAL****I. VALI****1. Normal    2. Affected**

92. Pranan (Uyirkkaal)	<input type="checkbox"/>	<input type="checkbox"/>	_____
93. Abanan (Keezh nokku kaal)	<input type="checkbox"/>	<input type="checkbox"/>	_____
94. Samanan (Naduk kaal)	<input type="checkbox"/>	<input type="checkbox"/>	_____
95. Uthanan (Mel nokku kaal)	<input type="checkbox"/>	<input type="checkbox"/>	_____
96. Viyanan (Paravu kaal)	<input type="checkbox"/>	<input type="checkbox"/>	_____
97. Naahan	<input type="checkbox"/>	<input type="checkbox"/>	_____
98. Koorman	<input type="checkbox"/>	<input type="checkbox"/>	_____
99. Kiruharan	<input type="checkbox"/>	<input type="checkbox"/>	_____
100. Devathathan	<input type="checkbox"/>	<input type="checkbox"/>	_____
101. Dhananjeyan	<input type="checkbox"/>	<input type="checkbox"/>	_____

**II. AZHAL****1. Normal    2. Affected**

102. Analam(Aakku anal)	<input type="checkbox"/>	<input type="checkbox"/>	_____
103. Ranjagam(Vanna eri)	<input type="checkbox"/>	<input type="checkbox"/>	_____
104. Alosagam (Nokku anal)	<input type="checkbox"/>	<input type="checkbox"/>	_____
105. Prasagam (Ul oli thee)	<input type="checkbox"/>	<input type="checkbox"/>	_____
106. Saathaham(Aatral angi)	<input type="checkbox"/>	<input type="checkbox"/>	_____

**III. IYYAM****1. Normal 2. Affected**

107. Avalambagam(Ali iyam)	<input type="checkbox"/>	<input type="checkbox"/>	_____
108. Kilethagam(Neerpi iyam)	<input type="checkbox"/>	<input type="checkbox"/>	_____
109. Pothagam(Suvai kaan iyam)	<input type="checkbox"/>	<input type="checkbox"/>	_____
110. Tharpagam(Niraivu iyam)	<input type="checkbox"/>	<input type="checkbox"/>	_____
111. Santhigam(Ondri iyam)	<input type="checkbox"/>	<input type="checkbox"/>	_____

**UDAL THATHUKKAL****1. Normal 2. Affected**

112. Saaram	<input type="checkbox"/>	<input type="checkbox"/>	_____
113. Senneer	<input type="checkbox"/>	<input type="checkbox"/>	_____
114. Oon	<input type="checkbox"/>	<input type="checkbox"/>	_____
115. Kozhuppu	<input type="checkbox"/>	<input type="checkbox"/>	_____
116. Enbu	<input type="checkbox"/>	<input type="checkbox"/>	_____
117. Moolai	<input type="checkbox"/>	<input type="checkbox"/>	_____
118. Sukilam /Suronitham	<input type="checkbox"/>	<input type="checkbox"/>	_____

**MUKKUTRA MIGU GUNAM****I. Vali migu gunam****1. Present****2. Absent**

119. Emaciation	<input type="checkbox"/>	<input type="checkbox"/>
120. Body color –Blackish	<input type="checkbox"/>	<input type="checkbox"/>
121. Desire to take hot food	<input type="checkbox"/>	<input type="checkbox"/>
122. Shivering of body	<input type="checkbox"/>	<input type="checkbox"/>
123. Abdominal distension	<input type="checkbox"/>	<input type="checkbox"/>
124. Constipation	<input type="checkbox"/>	<input type="checkbox"/>
125. Insomnia	<input type="checkbox"/>	<input type="checkbox"/>
126. Weakness	<input type="checkbox"/>	<input type="checkbox"/>
127. Weakness of five sense organs	<input type="checkbox"/>	<input type="checkbox"/>
128. Giddiness	<input type="checkbox"/>	<input type="checkbox"/>
129. Ukkam inmai	<input type="checkbox"/>	<input type="checkbox"/>

**II. Pitham migu gunam****1. Present****2. Absent**

130. Yellow colouration of the skin	<input type="checkbox"/>	<input type="checkbox"/>
131. Yellow colouration of the eye	<input type="checkbox"/>	<input type="checkbox"/>
132. Yellow colouration of urine	<input type="checkbox"/>	<input type="checkbox"/>
133. Yellow colouration of faeces	<input type="checkbox"/>	<input type="checkbox"/>

- |                                    |                          |                          |
|------------------------------------|--------------------------|--------------------------|
| 134. Increased appetite            | <input type="checkbox"/> | <input type="checkbox"/> |
| 135. Increased thirst.             | <input type="checkbox"/> | <input type="checkbox"/> |
| 136. Irritation all over the body. | <input type="checkbox"/> | <input type="checkbox"/> |
| 137. Reduced sleep.                | <input type="checkbox"/> | <input type="checkbox"/> |

### III. Kapham migu gunam

#### 1. Present

#### 2. Absent

- |                                    |                          |                          |
|------------------------------------|--------------------------|--------------------------|
| 138. Increased salivary secretion. | <input type="checkbox"/> | <input type="checkbox"/> |
| 139. Reduced activeness.           | <input type="checkbox"/> | <input type="checkbox"/> |
| 140. Heaviness of the body.        | <input type="checkbox"/> | <input type="checkbox"/> |
| 141. Body colour –Whitish          | <input type="checkbox"/> | <input type="checkbox"/> |
| 142. Chillness of the body.        | <input type="checkbox"/> | <input type="checkbox"/> |
| 143. Reduced appetite              | <input type="checkbox"/> | <input type="checkbox"/> |
| 144. Cough                         | <input type="checkbox"/> | <input type="checkbox"/> |
| 145. Eraippu                       | <input type="checkbox"/> | <input type="checkbox"/> |
| 146. Increased sleepiness.         | <input type="checkbox"/> | <input type="checkbox"/> |

### 147. NOI UTRA KALAM

- |  |  |
|--|--|
| 1. Kaarkaalam <input type="checkbox"/>     | 2. Koothirkaalam <input type="checkbox"/>  |
| 3. Munpanikaalam <input type="checkbox"/>  | 4. Pinpanikaalam <input type="checkbox"/>  |
| 5. IlavenirKaalam <input type="checkbox"/> | 6.Mudovenirkaalam <input type="checkbox"/> |

### 148. NOI UTRA NILAM

- |                                     |                                    |                                      |
|-------------------------------------|------------------------------------|--------------------------------------|
| 1. Kurinji <input type="checkbox"/> | 2. Mullai <input type="checkbox"/> | 3. Marutham <input type="checkbox"/> |
| 4. Neithal <input type="checkbox"/> | 5. Palai <input type="checkbox"/>  |                                      |

### 149. Date of Birth:

--	--	--	--	--	--

### 150. Time of Birth :

--	--	--	--

### 151. Place of birth: \_\_\_\_\_

### 152. Rasi

- |  |  |                                     |
|--|--|-------------------------------------|
| 1. Meshaam <input type="checkbox"/>    | 2. Rishabam <input type="checkbox"/>   | 3. Midunam <input type="checkbox"/> |
| 4.Katakam <input type="checkbox"/>     | 5. Simmam <input type="checkbox"/>     | 6. Kanni <input type="checkbox"/>   |
| 7. Thulam <input type="checkbox"/>     | 8. Viruchikam <input type="checkbox"/> | 9. Dhanusu <input type="checkbox"/> |
| 10. Maharam <input type="checkbox"/>   | 11. Kumbam <input type="checkbox"/>    | 12. Meenam <input type="checkbox"/> |
| 00. Not known <input type="checkbox"/> |  |                                     |

**153. Natchathiram**

- |                 |                          |                   |                          |                  |                          |
|-----------------|--------------------------|-------------------|--------------------------|------------------|--------------------------|
| 1. Aswini       | <input type="checkbox"/> | 2. Barani         | <input type="checkbox"/> | 3. Karthikai     | <input type="checkbox"/> |
| 4. Rohini       | <input type="checkbox"/> | 5. Mirugaseeridam | <input type="checkbox"/> | 6. Thiruvathirai | <input type="checkbox"/> |
| 7. Punarpoosam  | <input type="checkbox"/> | 8. Poosam         | <input type="checkbox"/> | 9. Ayilyam       | <input type="checkbox"/> |
| 10. Makam       | <input type="checkbox"/> | 11. Pooram        | <input type="checkbox"/> | 12. Utthiram     | <input type="checkbox"/> |
| 13. Astham      | <input type="checkbox"/> | 14. Chithirai     | <input type="checkbox"/> | 15. Swathi       | <input type="checkbox"/> |
| 16. Visakam     | <input type="checkbox"/> | 17. Anusam        | <input type="checkbox"/> | 18. Kettai       | <input type="checkbox"/> |
| 19. Moolam      | <input type="checkbox"/> | 20. Pooradam      | <input type="checkbox"/> | 21. Uthiradam    | <input type="checkbox"/> |
| 22. Thiruvonam  | <input type="checkbox"/> | 23. Avittam       | <input type="checkbox"/> | 24. Sadayam      | <input type="checkbox"/> |
| 25. Poorattathi | <input type="checkbox"/> | 26. Uthirattathi  | <input type="checkbox"/> | 27. Revathi      | <input type="checkbox"/> |
| 00. Not known   | <input type="checkbox"/> |                   |                          |                  |                          |

**CLINICAL SIGN OF GUNMASOOLAI**

	1. Present	2. Absent
154. Constipation	<input type="checkbox"/>	<input type="checkbox"/>
155. Scanty micturition	<input type="checkbox"/>	<input type="checkbox"/>
156. Flatulence	<input type="checkbox"/>	<input type="checkbox"/>
157. Vomitting	<input type="checkbox"/>	<input type="checkbox"/>
158. Moorchchai (Giddiness)	<input type="checkbox"/>	<input type="checkbox"/>
159. Severe pricking pain in abdomen	<input type="checkbox"/>	<input type="checkbox"/>
160. Burning sensation in abdomen	<input type="checkbox"/>	<input type="checkbox"/>
161. Increased salivary secretion	<input type="checkbox"/>	<input type="checkbox"/>
162. Bhelching	<input type="checkbox"/>	<input type="checkbox"/>
163. Reduced intake of food	<input type="checkbox"/>	<input type="checkbox"/>
164. General body tiredness (vedumbal)	<input type="checkbox"/>	<input type="checkbox"/>
165. Mild pyrexia (heatness of body - azharchi)	<input type="checkbox"/>	<input type="checkbox"/>
166. Dryness of body	<input type="checkbox"/>	<input type="checkbox"/>
167. Loss of taste	<input type="checkbox"/>	<input type="checkbox"/>